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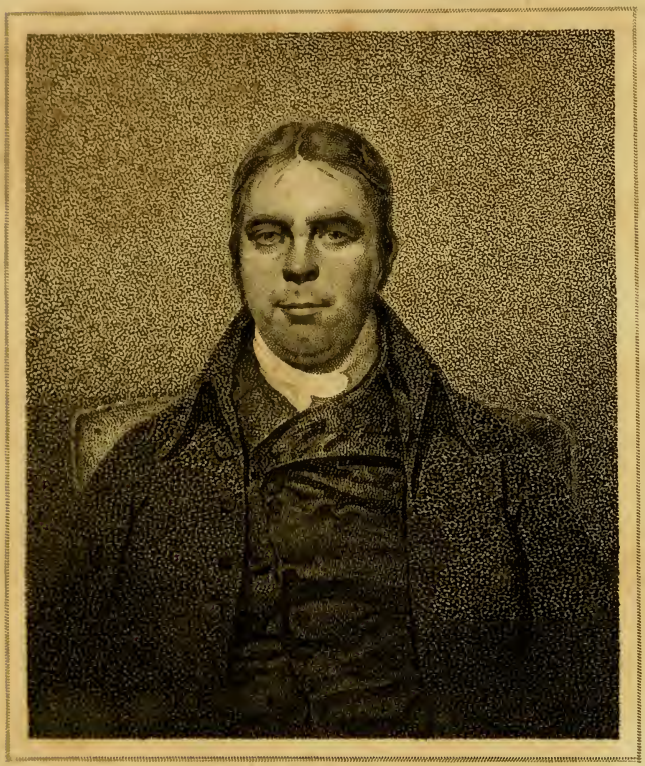

Engraved by C. Gobrecht.

REV. ANDREW FULLER,

Late Pastor of the Baptist Church at Kettering, and Sec.ʸ to the Baptist Missionary Society.

Died May 7.th 1815, Aged 63 Years.

Painted by Wolley in 1802.

Saml. Miller.

The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated;

IN THE

LIFE AND DEATH

OF THE

REV. ANDREW FULLER,

LATE PASTOR OF THE

BAPTIST CHURCH AT KETTERING,

AND

SECRETARY TO THE

BAPTIST MISSIONARY SOCIETY,

FROM ITS COMMENCEMENT, IN 1792.

CHIEFLY EXTRACTED FROM HIS OWN PAPERS,

BY JOHN RYLAND, D.D.

CHARLESTOWN: PRINTED BY SAMUEL ETHERIDGE.
1818.

DISTRICT OF MASSACHUSETTS, TO WIT :

District Clerk's Office.

(L. S) BE IT REMEMBERED, That on the seventh day of July, A. D. eighteen hundred and eighteen, and in the forty-third year of the Independence of the United States of America, WILLIAM COLLIER, of the said District, has deposited in this Office the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

" The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated : in the Life and Death of the Rev Andrew Fuller, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its commencement, in 1792. Chiefly extracted from his own Papers, by John Ryland, D. D."

In conformity to the act of the Congress of the United States, entitled, " An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned ;" and also to an act entitled, " An Act supplementary to an act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned : and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, *Clerk of the District of Massachusetts.*

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PREFACE TO THE FIRST EDITION.

EXPECTING very shortly to have all my springs of action examined at the tribunal of an impartial Judge, I do not hesitate to profess, that I have undertaken this office, of giving a faithful representation of my dear departed Brother's life. not under the influence of any wish to display my skill as a writer of biography, nor yet to appear as a critic on his publications; but with the hope of promoting pure and undefiled religion, founded on truly scriptural and evangelical principles: and also with a desire of securing to the family of my beloved friend, the profits which may result from laying this sketch of his history before the public.

Had I been able to persuade any one who could do more justice to his character, to have undertaken the service, I would have gladly resigned my office; trusting that the talents of the writer would have added to the usefulness of the publication; while I should willingly have subserved the undertaking, without being known to have had a share in the compilation. But, not being able to prevail in this request, I was unwilling that the public should suffer loss, by the suppression of the valuable materials which had been put into my hands; or that the pecuniary advantage, resulting from their being committed to the press, should be transferred, from the afflicted family, whose right it is, to any other person. My avocations, however, were too numerous to admit of my attempting to anticipate another publication, great part of which had evidently been prepared beforehand, consisting chiefly of a review of his works. And I should, indeed, have rejoiced to secure much

more leisure, to revise and improve this narrative, than, after all this delay, I have found it possible to obtain: though my highest ambition is, like the biographer of David Brainerd, to show what manner of man my friend was, and to excite others to follow him, so far as he followed Christ.

Most of our common acquaintance are well aware, that I was his oldest and most intimate friend; and though my removal to Bristol, above twenty years ago, placed us at a distance from each other, yet a constant correspondence was all along maintained; and, to me at least, it seemed a tedious interval, if more than a fortnight elapsed without my receiving a letter from him.

I always considered him, and Brother Sutcliff, and myself, as more closely united to each other, than either of us were to any one else.* No one of those that grew up with me in the work of the Lord, had an higher share in my esteem than Mr Fuller; and the task he assigned me at his death is some evidence, that I did not impose upon myself, in supposing I possessed a peculiar interest in his friendship. But, as I affirmed at his funeral, so I again avow my persuasion, that our intimate friendship did not blind either of us to the defects or faults of the other; but, rather showed itself in the freedom of affectionate remark on whatever appeared to be wrong. I know but one religious subject on which there was any material difference of judgment between us; and, on that point, I repeatedly expressed myself more freely and strongly to him, than I did to any man in England; yet without giving him offence.

His natural temper might occasionally lead him to indulge too much severity, especially if it were provoked by the appearance of vanity or conceit. But to the modest and diffi-

* I do not forget the ardent friendship we all bore to the excellent and amiable Pearce; but this commenced fifteen years later, and was interrupted by death, fifteen years sooner, than our acquaintance with each other.

dent, I never knew him otherwise than tender. He was not a man, however, to be brow-beaten and overborne, when satisfied of the goodness of his cause; nor could he be easily imposed upon by any one. In January, 1815, I thought I had some occasion for urging him to take care lest he should be too much provoked: he replied, "I know something of my own temper, and thank you for all your cautions. It has some advantages, and some temptations."

It has been conceived, that he was in danger of thinking too favourably of any one who appeared to embrace the whole of his religious sentiments. It might be so. But let what he has said at the close of his fourth letter,* respecting the difference between *principles* and *opinions*, be considered. Will not this be found a correction of such a mistake? I believe, if he formerly verged towards an error of this kind, it was chiefly occasioned by the deep sense he had in his own experience, of the humbling and holy tendency of his principles. Hence, he might be too ready to suppose, that every one who seemed to enter thoroughly into them, would necessarily be subject to the same sanctifying influence.

Some of his friends, I am aware, have suspected, that the experience of progressive years had not greatly altered his propensity to think the less of a man, for not entering into the minuter parts of his system. He certainly had taken a long while to settle his own judgment, on some points of very considerable importance: he should, therefore, not have forgotten, if he now walked in the midst of the paths of judgment, that a man who had wandered a little on the left side of the narrow way, might be as long in getting exactly into the proper track, as he himself had been in finding his way out of a thicket on the right hand. Yet, in this respect also, I

* See Chap. II. p. 29.

cannot forbear referring to the same passage, as expressive of genuine candour: and those who thought they had most room for complaint on this head, have acknowledged, that "he did every thing conscientiously."

A much higher delineation of my friend's character than I ever attempted, which I could not have drawn with equal eloquence, though I fully believe it to be just, I shall here subjoin: and this may suffice to excuse me for writing these Memoirs without any panegyric of my own.

"I cannot refrain from expressing, in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was recondite and original appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, in stating the theoretical, and discussing the polemical branches of theology: without the advantages of early education, he rose to high distinction among the religious writers of his day, and, in the midst of a most active and laborious life, left monuments of his piety and genius which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self-interest, his ardent attachment to truth, and especially the series of unceasing labours and exertions in superintending the Mission to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character; but to every undertaking in which he engaged, he brought all the powers of his understanding, all the energies of his heart; and, if he were less distinguished by the comprehension, than the acumen

and solidity of his thoughts; less eminent for the gentler graces, than for stern integrity and native grandeur of mind, we have only to remember the necessary limitation of human excellence. While he endeared himself to his denomination by a long course of most useful labour, by his excellent works on the Socinian and Deistical controversies, as well as his devotion to the cause of Missions, he laid the world under lasting obligations."

If any testimony of respect need be added, after the preceding quotation from one of his own denomination, it shall be one as honourable to the candour of the speaker, as it was to the character of my departed brother. A Pædobaptist minister in Scotland, at a numerous assembly convened at Glasgow, for the sake of forming a Society in aid of the Baptist Mission, in the beginning of last October, expressed a wish, with which the universal feeling of all present seemed to be in unison—"Would to God that every Brahman in India was altogether such a man as Brother Fuller or Brother Carey!" Nor did Dr. Balfour, Mr. Wardlaw, and Dr. Chalmers, appear less disposed to testify their respect to our late invaluable Secretary, than Mr. Greville Ewing.

As Dr. Stuart, who drew up the sketch of Mr. Fuller's life, inserted in the *Christian Herald*, (and copied by Mr. M.) has assured me, that he gave no offence by adding to it the following extract, which I had sent him, from a letter I received soon after Mr. Fuller's death, I need not scruple to insert it myself.—"But all this time, (said Mr. Wilberforce,) I have been thinking of our departed friend, for *ours*, not yours, I must term him; at least, it will go ill with me, and with any one who does not belong to that blessed society to which he belongs. There is a part of his work, *The Gospel its own Witness*, which is enough to warm the coldest heart."

I conclude this preface with the entry on the minutes of the Committee of the *British and Foreign Bible Society*, dated May 22, 1815.—" This Committee learn, with deep regret, the decease of the late Rev. Andrew Fuller, Secretary to the Baptist Missionary Society; and, impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Sacred Scriptures in the East, desire to unite their condolence on this afflictive event with those of their Baptist brethren, to whom he was more particularly allied, and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration."

To this testimony of the most respectable Christian Senator in the British Parliament, and the most respectable Christian Society in the world, I add nothing but my fervent prayers, for his surviving widow, and all his children and family; that his God may be their God, guardian, guide, and portion for ever. Amen!

JOHN RYLAND.

Bristol, Jan. 29, 1816.

P. S. In this new edition, I have rectified two or three mistakes, which I had inadvertently made in the former; and have left out a few particulars of less importance, to make room for some interesting additions; especially part of a letter to his eldest son; (288.) a farther account of Mr. Coles; (278.) and of Mr. Fuller's second daughter Sarah, (291.) who died since her father's decease; with a letter to a friend, respecting impressions of texts of Scripture on the mind. (352.) A few paragraphs have also been transposed; and a smaller type has been used, for the sake of reducing the price.

January 1, 1818.

MEMOIRS

OF THE

REV. ANDREW FULLER.

CHAP. I.

PRELIMINARY REMARKS ON THE ENGLISH BAPTISTS—THE GOVERNMENT OF THEIR CHURCHES—THE BAPTIST ASSOCIATIONS—GENERAL AND PARTICULAR BAPTISTS—RISE OF THE MODERN QUESTION—CONTROVERSY OCCASIONED BY IT—STATE OF OUR CHURCHES ABOUT THE YEAR 1770—SPREAD OF FALSE CALVINISM AMONG THEM, AND OTHER DENOMINATIONS—A CHECK BEGUN TO BE PUT TO ITS PROGRESS.

MR. FULLER having been brought up among the *Particular Baptists*, in which religious connexion he rose to eminent respectability and usefulness, it may be proper to prefix,

to the narrative of his life and labours, a brief account of the principles held by that denomination of Christians, and of the state of religion among them, at the time of his entering on the work of the ministry.

The *Baptists* take their name from the ordinance of baptism, in respect of which, they are concerned to adhere to the primitive institution of Jesus Christ, from which, *they conceive*, Christians of other denominations have deviated. I simply mention this, as not knowing into what hands this publication may fall. If any reader wishes to know the reasons of our judgment on this subject, I would refer him to a late publication of my own.* We wish others to search the Scriptures carefully, and judge for themselves, and desire to love all that love our Lord Jesus Christ in sincerity, whether they think with us on this point or not.

As to *Church Government*, the Baptists have almost universally coincided in opinion and practice with the Independents; considering every separate congregation as authorized to choose its own elders, and admitting or excluding members by the vote of the whole church.

In several parts of the kingdom they have long had *Associations* of churches; to the annual meeting of whose ministers and messengers letters are sent, giving information of the state of every church: while a general letter from each Association is usually printed, and circulated through all its churches. If any church were to dishonour the gospel, by tolerating fundamental errors or scandalous disorder in its members, the Association would refuse to acknowledge that church as belonging to their body. I have known very salutary effects to follow from the Association threatening to withdraw from a church, if they did not impartially attend to gospel discipline.

The *Northamptonshire* and *Leicestershire* Association, of which Mr. Fuller was so long a distinguished member, was first planned at Kettering, October, 1764. A letter was written

* A candid Statement of the Reasons which induce the Baptists to differ, in Opinion and Practice from so many of their Christian Brethren.

from the same place, at their first meeting, in May, 1765. Their first printed letter was sent from Olney, in 1766, written by Mr. Moses Deacon: in this, the churches are not named; but in 1767, the Association consisted of eight churches: in 1815, it contained thirty-one.

The *Western* Baptist Association had its rise much earlier, and was, for many years, kept up by the Baptists, as such, without any regard to their different principles in other respects. The consequence of this was, their annual meetings were found to be rather pernicious than useful; as there was scarcely a meeting of the kind, but some unhappy differences arose between the Calvinistic and Arminian ministers. In the year 1731, this annual meeting was to have been held at Tiverton; but an awful fire, about that time, which consumed most of the town, prevented it. The next year, it was not revived: but, in the following year, an invitation was sent to the respective churches, by the church in Broadmead, Bristol, desiring them to renew their annual meeting, upon the foot of their agreement in the Confession of Faith set forth by the Assembly of Particular Baptists, held in London, in 1689. Accordingly, a meeting was held, in Broadmead, on May 17, 1733, when Mr. Joseph Stennett,* of Exeter, preached, from Phil. i. 27. latter part. There were messengers or letters from twenty-four churches. The Rev. Bernard Fosket was then pastor, and Edward Harrison, minister, at Broadmead; and the Rev. John Beddome and William Bazely were pastors at the Pithay. There are now sixty-eight churches in this Association.

The English Baptists have been usually divided into two distinct bodies, by their different views of the doctrines of grace. The *General Baptists* are so called, from their maintaining the sentiment of general redemption. Many of the old churches

* Afterwards Dr. Joseph Stennett, who removed to Little Wild Street, London, in 1737. His father and grandfather, as well as his son, (Dr Samuel Stennett,) were all employed in the work of the ministry; and his grandson (Mr. Joseph Stennett) is now pastor of the church at Calne.

of this sort, have gone from general redemption to no redemption, or from Arminianism to Arianism and Socinianism: but the churches of what is called the *New Connexion*, are far more evangelical; and some of them approach nearly to the principles of the moderate Calvinists.*

The *Particular Baptists* espouse the Calvinistic sentiments, on what are called the Five Points; namely, [1.] That the *elect* were eternally fore-ordained to holiness, obedience, and happiness, as the *end*, through sanctification and the sprinkling of the blood of Jesus, as the *means* of obtaining that end, to the glory of sovereign grace: [2.] That the peculiar blessings of *redemption*, purchased by the death of Christ, are actually imparted only to the elect, all of whom shall *certainly* enjoy them: [3.] That mankind are so *universally* and *totally depraved*, that they never *can* be brought back to God, without the powerful influence of the Holy Spirit: [4.] That the *special* operations of the Divine Spirit are invincibly *efficacious*, and *cannot* be *frustrated* by the rebellious will of man: [5.] That all who are truly regenerated shall *persevere in grace*, to glory.

In their zeal for these doctrines, some good men, towards the beginning of the last century, were driven into an extreme; so as to deny that all who hear the gospel are *called* to that exercise of repentance and faith which is connected with salvation. As far as I can learn, this controversy, respecting what was then called the *Modern Question*—Whether it be the duty of all men to whom the gospel is published, to repent and believe in Christ—first arose in Northamptonshire. Many of the churches in that neighbourhood had been gathered by the labours of Mr. Davis, an Independent minister at Rothwell, and other preachers called out by his church. He was a very zealous, laborious man; but was accused of rashness and imprudence, by the Presbyterian ministers in his neighbourhood; and both himself and his fellow-labourers were charged with

* See a letter, from the Rev. Mr. Freestone, of Hinkley, inserted in the *Baptist Magazine*, for September, 1812, in answer to a very erroneous statement, by Dr. Haweis which the conductors of the *Evangelical Magazine* would not suffer to be corrected.

using expressions of an Antinomian tendency. But I can find no evidence that *he* took the negative side, on this question; and when, after Mr. Davis's death, it began to be advanced among some of his followers, his successor, Mr. Maurice very strenuously opposed it. He published a pamphlet against this sentiment, and annexed to it a testimony from the church under his care, dated Aug. 31, 1737, which was signed by above fifty-men members. Mr. Lewis Wayman of Kimbolton, wrote in defence of the *new* opinion—That it is *not* the *duty* of the unregenerate to believe in Christ. To this, Mr. Maurice prepared a reply: but he died before it was quite completed. What he had written however, was published by the desire of his church, under the inspection of the Rev. Thomas Bradbury, of London, who perfixed an epistle to the reader, dated May 5, 1739.

After this Mr. Gutteridge of Oundel, wrote a piece on the *affirmative* side, wherein there were, I suppose, some things really verging towards Arminianism. Upon this, Mr. John Brine, a Baptist Minister in London, but a native of Kettering, published a letter to a friend, entitled, *The Arminian Principles of a late writer refuted.* 1743. Though Mr. Brine espoused the *negative* side of the question, yet he repeatedly allows, what no man of reading could dispute, that many sound Calvinists embraced the affirmative; and professes to his friend concerning Mr. Gutteridge, "Had not *this* writer attempted to build up *Arminianism* upon the foundation of the opinion of evangelical repentance and special faith being the duties of unregenerate men, I had not given you and the world this trouble; for, though *I apprehend* that opinion is not to be supported by Scripture and the analogy of faith, it seems *not* to me to be of *such* consequence, but that persons differing in this point may *fully agree* about the doctrines of the grace of God."

In 1752, a pamphlet was published on the *affirmative* side, by Mr. Alvery Jackson, a Baptist minister in Yorkshire, whose daughter married Mr. Abraham Greenwood, once pastor of the church at Oakham: this piece was edited by Dr. Joseph Stennett, upon which Mr. Brine made some animadversions, in his *Motives to Love and Unity among Calvinists differing in opinion.* A very peculiar man, Mr. Johnson of Liverpool, published also on the negative side, in reply to Mr. Jackson; but he carried matters to so extravagant a length, that Mr. Brine thought

it necessary to *note and rectify* his *mistakes;* and his publications were very little regarded by Calvinists in general.

However, through the influence of Mr. Brine and Dr. Gill, who both took the negative side of the question, (though the latter never wrote on the subject,) this opinion spread pretty much among the ministers of the Baptist denomination. And, though the controversy had subsided, and was but little known among the people, yet the preachers were too much restrained from imitating our Lord and his apostles, in calling on sinners to "repent and believe the gospel." Many of these ministers, indeed, endeavoured to address the consciences of men, as far as their system would allow; and some of them could hardly refrain from expressing themselves inconsistently with their creed. They were aware that the divine law requires such obedience as no bad man will yield to it; but, though they considered all mankind as bound to love God supremely, yet they supposed, that the faith connected with salvation could not be a duty, because Adam, as they then thought, had not *power*, (that is, he had no occasion, or opportunity) to believe in Christ.*

At length, several of them began, independently of each other, to examine this question for themselves, and were covinced that they had needlessly deviated from the scripture path, in which the most orthodox of their predecessors had been used to walk.†

These ministers, however, always abhorred, as the very essence of Antinomianism, the notion that the law is not binding

* Yet Dr. Gill, in his *Cause of God and Truth*, Part III p 81. gives up this chief argument of Mr Brine, and says: "That Adam, in a state of innocence, had a power of believing in Christ, and did believe in him, as the second person in the Trinity, as the Son of God, cannot well be denied; since, with the other two persons, he was his Creator and Preserver, the knowledge of which cannot well be thought to be withheld from him. And his not believing in him as the Mediator, Saviour, and Redeemer, *did not arise from any defect of power in him;* but from the state, condition, and situation in which he was, and from the nature of the revelation made to him."

† The sixty-second of Samuel Rutherford's Letters, was one of the first things that put me to a stand on this subject. Closely studying *Edwards on the Will*, and entering into the distinction between *natural* and *moral* inability, removed the difficulties which had once embarrassed my mind. In 1776, I borrowed of Mr. Newton, of Olney, two sermons on this subject, by Mr Smalley, which Brother Sutcliff afterwards reprinted from the copy which I transcribed. I well remember lending them to Mr. Hall of Arnsby, to whom I remarked, that I was ready to suspect, that this distinction well considered, would lead us to see, that the affirmative side of the Modern Question was fully consistent with the strictest Calvinism. He replied, "I do not think that." But I believe the next time I met him was at a Minister's Meeting at Kettering, when I found he was fully satisfied of the truth of my observation.

upon believers as a rule of conduct. Dr. Gill, Mr. Brine, and Mr. Toplady utterly reprobated that pernicious sentiment, into which so many have eagerly run within these last thirty years.

But, at the former period, some of the Calvinistic Methodists, especially in Lady Huntingdon's Connexion, were becoming tinged with False Calvinism. These were not led into it, like the admirers of Mr. Brine and Dr. Gill, by reading a great deal of controversial divinity, or by a polemical discussion of the five points disputed between us and the Arminians; but by a vague, crude idea of the term *power*, which led them to suppose, that nothing could be a bad man's duty, but what he *could* perform without any special influence from God. The same idea was spreading, faster than we were aware, among our churches also: the ministers might distinguish between repentance and faith, and other internal duties; allowing the latter to be required, while they scrupled exhorting men to the former: but had things gone on a little longer in the same direction, we should soon have lost sight of the essence of duty, and of the spirituality of the divine law; and, consequently, men would have been treated as though, before conversion, they were fallen *below* all obligation to any thing spiritually good, and as though, after conversion, they were raised *above* all obligation to any thing more than they were actually inclined to perform. Thus, *inclination* would have been made the measure of *obligation*; duty would have been confined to the outward conduct; the turpitude of sin unspeakably lessened; and grace proportionably eclipsed, both as to the pardon of sin, and as to the application of salvation to the soul.

Such was the state of our churches, when God was pleased to call my dear brother by his grace, and to bring him into the ministry, and, soon after, into connexion with the Northamptonshire Association.

These things account for his mind having been so early engaged in theological disquisitions; whereby God was preparing him to be an instrument of checking the progress of False Calvinism, and bringing back many from the very borders of Antinomianism.

Having premised these observations, I shall proceed, after noticing his parentage, to present my readers with an account of his earliest religious impressions, his conversion, and entrance on the work of the ministry, in his own words.

CHAP. II.

MR. FULLER'S BIRTH AND PARENTAGE—SOME ACCOUNT OF HIS ANCESTORS—HIS OWN NARRATIVE OF HIS EARLY RELIGIOUS IMPRESSIONS, AND HIS SUBSEQUENT CONVERSION TO GOD; WITH HIS ENTRANCE ON THE WORK OF THE CHRISTIAN MINISTRY, AND EARLY EMBARRASSMENTS RESPECTING VARIOUS THEOLOGICAL CONTROVERSIES.

MR. ANDREW FULLER was born on the 6th of February, 1754, at Wicken, a village in Cambridgeshire, seven miles from Ely, and about the same distance from Newmarket. In this village his paternal ancestors had resided from time immemorial.

His father, Robert Fuller, was a farmer: he removed, in 1758, from Wicken to Mildenhall; in 1761, to Soham; in 1773, to Bottisham; (until which time his son Andrew assisted him in his business;) and, in 1780, to Isleham;—places at no great distance from one another, in each of which he rented a small farm, and at the last of which he died, on January 29, 1781, aged 58.

His mother, Philippa, daughter of Mr. Andrew Gunton, a farmer at Soham, was a member of the Baptist church there, but resided many years at Kettering. She survived to lament

the loss of her dutiful and affectionate son ; but on May 27, 1816, she departed this life, in her 90th year, with a hope full of glory, and entered on a reunion with him, in a state of eternal felicity She had two other sons, who are yet living ; namely, Mr. Robert Fuller, a farmer at Isleham, born in 1747 ; and Mr. John Fuller,* a farmer at Little Bentley, in Essex, born in 1748 : they are both deacons of Baptist churches. But, as several of Mr. Fuller's ancestors were not only eminent for piety, but suffered in the cause of pure and undefiled religion, some farther notice of them may not be unacceptable to the reader.

" His paternal grandfather was Robert Fuller, of Wicken. He married Honour Hart, a pious woman, who travelled, to attend public worship, from Wicken to Isleham, where she was a member of an Independent church, till, being convinced of the propriety of believers' baptism, she joined the church at Soham, in which she continued till her death. Her father was Robert Hart, of Swaffham Prior, in Cambridgeshire, who, (according to tradition preserved in the family,) was converted, in a wood near Burwell, under the preaching of Mr. Francis Holcroft,† one of the ejected ministers. Mr. Holcroft was imprisoned in Cambridge castle, (1663) by Sir Thomas Chickley, for preaching at Great Eversden. His first confinement lasted nine years; but the jailer suffered him sometimes to go out by night, to preach at Kingstone, and in this wood. Mr. Hart was afterwards a member of the church at Isleham.

His maternal grandfather was Andrew Gunton, of Soham, whose wife was Philippa Stevenson. She was first a member of the Independent church at Burwell, and afterwards of the Baptist church at Soham, at its first formation, under the pastoral care of Mr. John Eve. Her father was named Friend Stevenson, who lived at Soham ; his wife was named Mary Malden : she was remarkable for piety, and was buried in the meeting-house at Burwell. Her parents were John and Joan

* Father of Joseph Fuller, a most amiable and promising youth, of whose future usefulness in the church of God, I indulged the highest expectations, which sovereign wisdom thought good to disappoint, by removing him from our world, by a decline, in his 19th year. See a more particular account of him in Chap. IX.

† He was Fellow of Clare Hall, before his ejectment. He had been a pupil of Mr. David Clarkson, and chamber-fellow with Dr. Tillotson, afterwards Archbishop of Canterbury, from whom he experienced great kindness under his troubles.

Malden, who lived at Soham in the reign of Charles II.; when they were objects of ridicule and persecution, on account of their nonconformity. They were friends of Mr. Holcroft and Mr. Oddy, and were buried near them, in a piece of ground which the former purchased for a burying-ground, at Oakington, a village three or four miles north of Cambridge. These two zealous nonconformists were the founders of almost all the dissenting churches about Cambridgeshire.*

Thus, John and Joan Malden were the parents of Mary, the wife of Friend Stevenson; whose daughter, Philippa Stevenson, became the wife of Andrew Gunton; and their daughter, Philippa Gunton, married Robert Fuller the younger, of Wicken, and was the mother of the Rev. Andrew Fuller.

And Robert Hart, of Swaffham Prior, was the father of Honour Hart, who married Robert Fuller the elder, of Wicken, whose son Robert was our Mr. Fuller's father.

Of Mr. Fuller's first religious impressions he himself wrote an account to his much respected friend, Dr. C. Stuart of Edinburgh, in five letters; the first two of which were inserted in the *Evangelical Magazine*, 1788, but without any hint of the person to whom they referred. He also sent a similar detail, more lately, to a friend at Liverpool, with a few variations of expression.

I wish, as much as possible, to let my dear departed brother be his own biographer; and shall therefore insert the narrative, as given by himself. Possibly some sincere Christian may be puzzled for a time, on reading the first letter; but it is better that such an one should be subjected to temporary pain, in learning to distinguish between genuine and false religion, than that others, who mistake counterfeit experience for the true work of the Holy Spirit, should be left to deceive themselves. Close examination will soon lead to discern the essential difference; and a good hope will stand firmer, if both feet are placed on the rock alone, than if one rested partly on a quicksand.

LETTER I.

"Kettering, 1798.

"My dear Friend,—You request the particulars of that change, of which I was the subject near thirty years ago. You

* See Palmer's Nonconformist's Memoral, Vol. I. pp. 202. 216. First Edition.

need not be told, that the religious experience of fallible creatures, like every thing else that attends them, must needs be marked with imperfection, and that the account that can be given of it on paper, after a lapse of many years, must be so in a still greater degree. I am willing, however, to comply with your request; and the rather, because it may serve to recal some things, which, in passing over the mind, produce interesting and useful sensations, both of pain and pleasure.

"My father and mother were dissenters, of the Calvinistic persuasion, who were in the habit of hearing Mr. Eve, a Baptist minister; who, being what is here termed *high* in his sentiments, or tinged with false Calvinism, had little or nothing to say to the unconverted. I, therefore, never considered myself as any way concerned in what I heard from the pulpit. Nevertheless, by reading and reflection, I was sometimes strongly impressed in a way of conviction. My parents were engaged in husbandry; which occupation, therefore, I followed, to the twentieth year of my age. I remember many of the sins of my childhood; among which were lying, cursing, and swearing. It is true, as to the latter, it never became habitual. I had a dread upon my spirits to such a degree, that, when I uttered an oath, or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. This being the case, when I came to be about ten years old, I entirely left it off; except that I sometimes dealt in a sort of minced oaths and imprecations, when my passions were inflamed.

"In the practice of telling lies I continued some years longer; at length, however, I began to consider this as a mean vice, and accordingly, left it off, except in cases where I was under some pressing temptation.

"I think I must have been nearly fourteen years old, before I began to have much serious thought about futurity. The preaching upon which I attended was not adapted to awaken my conscience, as the minister had seldom any thing to say, except to believers; and what believing was, I neither knew, nor was I greatly concerned to know. I remember, about this time, as I was walking alone, I put the question to myself, 'What is faith? there is much made of it: what is it?' I could not tell; but satisfied myself in thinking that it was not

of immediate concern, and that I should understand it as I grew older.*

"At times, conviction laid fast hold of me, and rendered me extremely unhappy. The light I had received, I know not how, would not suffer me to go into sin with that ease which I observed in other lads. One winter evening, I remember going with a number of other boys, to a smith's shop, to warm ourselves by his fire. Presently they began to sing vain songs. This appeared to me so much like revelling, that I felt something within me which would not suffer me to join them; and while I sat silent, in rather an unpleasant muse, those words sunk into my mind like a dagger, 'What doest thou here, Elijah?' I immediately left the company; yet, shocking to reflect upon, I walked home, murmuring in my heart against God, that I could not be let alone, and suffered to take my pleasure like other young people!

"Sometimes, I was very much affected, in thinking of the doctrines of Christianity, or in reading such books as Bunyan's *Grace abounding to the Chief of Sinners*, his *Pilgrim's Progress*, &c. One day, in particular, I took up Ralph Erskine's *Gospel Sonnets*; and, upon opening what he entitles, *A Gospel Catechism for Young Christians: or, Christ All in All in our*

* About this time, an incident took place, which Mr. Fuller mentioned to me many years ago.

Being sent by his father, to do some business in the pastures, he perceived a hawk's nest on one of the trees. He climbed the tree, and found two young hawks, with which he was greatly pleased. Having to perform his business in the pasture, he tied the birds to a bush, and went to work. Soon after, on going to the place, he found they had made their escape. In the midst of his concern, he thought of those words—"If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove thence, to yonder place, and it shall remove." 'Now, (thought he) if a mountain should remove, why not a bird?' He thought, moreover, that this was a fit opportunity to try whether he had any faith, or not. Accordingly, he very gravely commanded the birds to appear before him; but they did not come! He was more concerned, however, for the loss of his birds, than for his want of faith: he thought, that might come some time; but the birds would not!

At another time he was climbing for a rook's nest, which was very high, and stood upon a small bough, of a kind of wood which was very liable to break. He sat some time, on an arm of the tree, viewing the nest. He thought, there was great danger of the bough breaking, and if it did, of his losing his life. The thought occurred, however, that God could prevent its breaking. So he prayed to him to do so: and upon this presumption, ventured up! The bough did not break; and supposing that this prayer was answered, he descended from the tree with a heart full of Pharisaical pride, imagining that he was one of the favourites of heaven.

Such was the darkness and levity of his mind at that time; but he afterwards felt very different sensations, on reflecting on the divine patience and forbearance, which thus preserved him before he was effectually called by divine grace. R.

Complete Redemption; I read, and as I read I wept. Indeed, I was almost overcome with weeping: so interesting did the doctrine of eternal salvation appear to me: yet, there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuits of folly, as heretofore.

"Yet I often felt a strange kind of regard towards good people, such of them, especially, as were familiar in their behaviour to young persons, and would sometimes talk to me about religion. I used to wish I had many thousand pounds, that I might give some of it to those of them who were poor as to their worldly circumstances.

"I was, at times, the subject of such convictions and affections, that I really thought myself converted, and lived under that delusion for a long time. The ground on which I rested that opinion, was as follows: One morning, I think about the year 1767, as I was walking alone, I began to think seriously what would become of my poor soul, and was deeply affected in thinking of my condition. I felt myself the slave of sin, and that it had such power over me, that it was in vain for me to think of extricating myself from its thraldom. Till now, I did not know but that I could repent at any time; but now, I perceived that my heart was wicked, and that it was not in me to turn to God, or to break off my sins by righteousness. I saw, that if God would forgive me all the past, and offer me the kingdom of heaven on condition of giving up my wicked pursuits, I should not accept it. This conviction was accompanied with great depression of heart. I walked sorrowfully along, repeating these words: 'Iniquity will be my ruin! Iniquity will be my ruin!' While poring over my unhappy case, those words of the Apostle suddenly occurred to my mind, 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Now, the suggestion of a text of Scripture to the mind, especially if it came with power, was generally considered, by the religious people with whom I occasionally associated, as a promise coming immediately from God.* I, therefore, so understood it, and thought that God had thus revealed to me that I was in a state of salvation, and that, therefore, iniquity should not, as I had feared, be my ruin. The effect was, I was overcome with joy and transport. I shed, I

* See Remarks upon the Notion of Extraordinary Impulses and Impressions on the Imagination, indulged by many Professors of Religion. R.

suppose, thousands of tears as I walked along, and seemed to feel myself, as it were, in a new world. It appeared to me, that I hated my sins, and was resolved to forsake them. Thinking on my wicked courses, I remember using those words of Paul, 'Shall I continue in sin, that grace may abound? God forbid!' I felt, or seemed to feel, the strongest indignation at the thought. But, strange as it may appear, though my face was that morning, I believe, swoln with weeping, before night all was gone and forgotten, and I returned to my former vices with as eager a gust as ever. Nor do I remember, that, for more than half a year afterwards, I had any serious thoughts about the salvation of my soul. I lived entirely without prayer, and was wedded to my sins just the same as before, or, rather, was increasingly attached to them.

"Some time in the following year, I was again walking by myself, and began to reflect upon my course of life; particularly upon my former hopes and affections, and how I had since forgotten them all, and returned to all my wicked ways. Instead of sin having no more dominion over me, I perceived that its dominion had been increased. Yet, I still thought, that must have been a promise from God to me, and that I must have been a converted person, but in a backsliding state. And this persuasion was confirmed by another sudden impression, which dispelled my dejection, in these words: 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' This, like the former, overcame my mind with joy. I wept much at the thoughts of having backslidden so long, but yet considered myself now as restored and happy. But this also was mere transient affection. I have great reason to think, that the great deep of my heart's depravity had not yet been broken up, and that all my religion was without any abiding principle. Amidst it all, I still continued in the neglect of prayer, and was never, that I recollect, induced to deny myself of any sin, when temptations were presented. I now thought, however, 'Surely I shall be better for the time to come.' But alas! in a few days this also was forgotten, and I returned to my evil courses with as great an eagerness as ever.

"I was now about fifteen years of age; and as, notwithstanding my convictions and hopes, the bias of my heart was not changed, I became more and more addicted to evil, in proportion as my powers and passions strengthened. Nor was I

merely prompted by my own propensities ; for, having formed acquaintance with other wicked young people, my progress in the way to death became greatly accelerated. Being of an athletic frame, and of a daring spirit, I was often engaged in such exercises and exploits, as, if the good hand of God had not preserved me, might have issued in death. I also frequently engaged in games of hazard, which, though not to any great amount, yet were very bewitching to me, and tended greatly to corrupt my mind. These, with various other sinful practices, had so hardened my heart, that I seldom thought of religion. Nay, I recollect, that, on a Lord's day evening about that time, when my parents were reading in the family, I was shamefully engaged with one of the servants, playing idle tricks, though I took care not to be seen in them. These things were nothing to me at that time ; for my conscience, by reiterated acts of wickedness, had become *seared*, as with a hot iron : they were, however, heavy burdens to me afterwards.

" But as I have now brought down my narrative to the period when, I trust, God began to work effectually on my heart, I will leave that part to another opportunity, and for the present, subscribe myself,

" Yours, Affectionately, A. F."

LETTER II.

" My dear Friend,—I embrace the earliest opportunity of concluding the narrative which I began at your request. By the close of my last, you would perceive, that at near sixteen years of age, I was, notwithstanding various convictions and transient affections, pressing on in a lamentable career of wickedness. But, about the autumn of 1769, my convictions revisited me, and brought on such a concern about my everlasting welfare, as issued, I trust, in real conversion.

" It was my common practice, after the business of the day was over, to get into bad company in the evening, and, when there, I indulged in sin without restraint. But, after persisting in this course for some time, I began to be very uneasy, particularly in a morning, when I first awoke. It was almost as common for me to be seized with keen remorse at this hour, as it was to go into vain company in the evening. At first I began to make *vows* of reformation ; and this, for the moment, would afford a little ease : but, as the temptations returned, my vows were of no account. It was an enlightened conscience

only that was on the side of God: my heart was still averse to every thing that was spiritual or holy. For several weeks, I went on in this way; vowing and breaking my vows, reflecting on myself for my evil conduct, and yet continually repeating it.

"It was not now, however, as heretofore: my convictions followed me up closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature; like a drunkard, who carouses in the evening, but mopes about the next day like one half dead.

"One morning, I think in November, 1769, I walked out by myself, with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I thought, 'Surely that must be an earnest of hell itself!' The fire and brimstone of the bottomless pit seemed to burn within my bosom. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin, and the wrath of God, was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved of mere grace, and as it were in spite of myself. I felt, that if God were to forgive me all my past sins, I should again destroy my soul, and that, in less than a day's time. I never before knew what it was to feel myself an odious, lost sinner, standing in need of both pardon and purification. Yet, though I needed these blessings, it seemed presumption to hope for them, after what I had done. I was absolutely helpless, and seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory. 'What have I done? What must I do?' These were my inquiries, perhaps ten times over. Indeed, I knew not what to do! I durst not promise amendment; for I saw such promises were self-deception. To hope for forgiveness in the course that I was in, was the height of presumption; and to think of Christ, after having so basely abused his grace, seemed too

much. So I had no refuge. At one moment I thought of giving myself up to despair. 'I may (said I within myself) even return, and take my fill of sin; I can but be lost.' This thought made me shudder at myself. My heart revolted. 'What! (thought I) give up Christ, and hope, and heaven!' Those lines of Ralph Erskine's then occurred to my mind—

> 'But say, if all the gusts
> And grains of love be spent,
> Say, Farewel Christ, and welcome lusts—
> Stop, stop: I melt, I faint!'

I could not bear the thought of plunging myself into endless ruin.

"It is difficult, at this distance of time, to recollect with precision the minute workings of my mind; but, as near as I can remember, I was like a man drowning, looking every way for help, or rather, catching for something by which he might save his life. I tried to find whether there were any hope in the divine mercy, any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, 'Though he slay me, yet will I trust in him.' I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with a determination, *if I might*, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other.

"I was not then aware that *any* poor sinner had a warrant to believe in Christ for the salvation of his soul;* but supposed there must be some kind of qualification to entitle him to do it; yet I was aware that I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence, *contrary to law*, and at the hazard of her life. Like her, I seemed reduced to extremities, impelled by dire necessity, to run all hazards, even though I

* See on this point, a Sermon published by desire of the Baptist Association at Lyme, entitled *The Necessity of the Trumpet's giving a Certain Sound*, pp. 24, 25. This Sermon was recommended by my departed Brother, in the *Baptist Magazine*, Dec. 1813, p 467. That passage in John vi. 50, 51. would have been more expressive, if the indefinite pronoun τις, had been literally translated. The like deviation from the original, in Matth. xi. 27. seems to imply, that God the Father is a man! R.

should perish in the attempt. Yet it was not altogether from a dread of wrath that I fled to this refuge; for I well remember, that I felt something attracting in the Saviour. 'I must—I will—yes—I will trust my soul, my sinful, lost soul in his hands—If I perish, I perish!' However it was, I was determined to cast myself upon Christ, thinking, peradventure, he would save my soul; and if not, I could but be lost. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance, and is humbled in me!) and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed.

"I now found rest for my troubled soul, and I reckon, that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ without some previous qualification. This notion was a bar that kept me back for a time; though, through divine drawings, I was enabled to overleap it. As near as I can remember, in the early part of these exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any poor sinner *might* warrantably have trusted in him for salvation, I believe I should have done so, and have found rest to my soul sooner than I did. I mention this, because it may be the case with others, who may be kept in darkness and despondency by erroneous views of the gospel much longer than I was.

"I think also, I did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive, that justifying God in my condemnation, and approving the way of salvation by Jesus Christ, necessarily included it; but yet I did not think at the time, that this was repentance, or any thing truly good. Indeed, I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But, having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the gospel way of

salvation, I drank it in as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me. I had *thought* I had found the joys of salvation heretofore; but now I *knew* I had found them, and was conscious that I had passed from death unto life. Yet, even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them.

"From this time, my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have set my passions in a flame, I now felt no inclination. 'My soul (said I, with joy and triumph,) is as a weaned child!' I now knew, experimentally, what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God my Saviour.

"From this time, I considered the vows of God as upon me. But, ah! I have great reason for shame and bitter reflection, on reviewing the manner in which they have been fulfilled. Nevertheless, by the help of God, I continue in his service to this day; and daily live in hopes of eternal life, through Jesus Christ my Lord and only Saviour.

"I am affectionately yours, A. F."

LETTER III.

Jan. 8th, 1815.

"My dear Friend, In recollecting the early exercises of my mind, I see a great difference between *respect* and *love*. I never knew the time when I did not respect good men; but I did not love them for Christ's sake. There was one poor man, in particular, who used to travel about three miles on a Lord's day morning, to worship; and, as I often attended at the same place, I was frequently very eager to get his company. I have run miles, to overtake him, though when I was with him I had nothing to say. In the autumn of 1769, he became my father's thrasher; and I was delighted on account of it, though I scarcely knew for what reason. It was in the November of this year, that the things related in my last letter occurred. My mind was now at rest in Christ; yet I had never spoken to any one on the subject, nor did I think of doing so for the present. But, whether the thrasher perceived some alteration in me, as I went about my business, or how it was, I know not, he talked to me rather freely, and I told him all my heart. After this, other Christians

conversed with me, and invited me to their prayer-meetings, and I engaged with them in prayer, and other religious exercises. It was in this accidental way, and not from my own intention, that I became known among serious people. But, having opened my mind to the thrasher, I often visited him in the barn; and, because I hindered him in his work, I made it up, by thrashing for him, sometimes for an hour or two together.

"From the month of November 1769, I had entirely broken off all my ungodly connexions and courses; yet, being a boy under sixteen, I found at times, boyish inclinations, and strong struggles of mind respecting youthful follies. At Shrovetide, in particular, when the young men met together, and practised various athletic exercises, their shouts which were within my hearing, would throw me into agitations which rendered me very unhappy. But my good friend the thrasher, warned me tenderly and solemnly, to keep out of the way of temptation; and I was enabled, though with some difficulty, to follow his counsel. As the spring of 1770 came on, the young people of the town, as usual, would meet every evening for youthful exercises. This was especially the case at the wake or feast; and, though I always kept at a distance, yet I found such times very ensnaring to my mind. To avoid this, I began a practice, which I continued with great peace and comfort for several years. Whenever a feast or holiday, occurred, instead of sitting at home by myself, I went to a neighbouring village, to visit some Christian friends, and returned when all was over. By this step, I was delivered from those mental participations in folly, which had given me so much uneasiness. Thus the seasons of temptation became to me times of refreshing from the presence of the Lord.

"In March 1770, I witnessed the baptizing of two young persons, (having never seen that ordinance administered before,) and was considerably affected by what I saw and heard. The solemn immersion of a person, on a profession of faith in Christ, carried such conviction with it, that I wept like a child, on the occasion. The words of the Psalmist, (Psa. cxi 10.) 'A good understanding have all they that do his commandments,' left a deep and abiding impression on my mind. I was fully persuaded, that this was the primitive way of baptizing, and that every Christian was bound to attend to this institution of our blessed Lord. About a month after this, I was baptized my-

self, and joined the church at Soham,* being then turned of sixteen years of age.

"Within a day or two after I had been baptized, as I was riding through the fields, I met a company of young men. One of them, especially on my having passed them, called after me, in very abusive language, and cursed me for having been 'dipped.' My heart instantly rose in a way of resentment: but, though the fire burned, I held my peace; for, before I uttered a word, I was checked with this passage, which occurred to my mind:—'In the world ye *shall* have tribulation.' I wept, and entreated the Lord to pardon me; feeling quite willing to bear the ridicule of the wicked, and to go even through great tribulation, if at last I might but enter the kingdom. In this tender frame of mind I rode some miles, thinking of the temptations I might have to encounter. Amongst others, I was aware of the danger of being drawn into any acquaintance with the other sex, which might prove injurious to my spiritual welfare. While poring over these things, and fearful of falling into the snares of youth, I was led to think of that passage, 'In all thy ways acknowledge him, and he shall direct thy paths.' This made me weep for joy; and, for forty-five years, I have scarcely entered on any serious engagement without thinking of these words, and entreating divine direction. I have been twice married, and twice settled as the pastor of a church, which were some of the leading ways in which I had to acknowledge the Lord; and in each, when over, I could say, as Psalm cxix. 26.—'My ways have I declared, and thou heardest me.'

"In reviewing the early years of my life, I see much ignorance, vanity and folly. I feel the force of Paul's considering the terms 'carnal' and 'babes in Christ,' as synonymous. But, amidst all my youthful follies and sins, I bless God that I was always kept from any unbecoming freedom with the other sex, or attempting to engage the affections of any female, except with a view to marriage.

"The summer of 1770 was a time of great religious pleasure. I loved my pastor, and all my brethren in the church; and they expressed great affection towards me, in return. I esteemed the righteous as the excellent of the earth, in whom was all my de-

* Mr John Eve was then pastor of the Baptist church, and Mr. Adam was pastor of the Independent church, in the same place. R.

light. Those who knew not Christ, seemed to me almost another species, towards whom I was incapable of attachment. About this time, I formed an intimacy with a Mr. Joseph Diver, a wise and good man, who had been baptized with me. He was about forty years of age, and had lived many years in a very recluse way, giving himself much to reading and reflection. He had a great delight in searching after truth, which rendered his conversation peculiarly interesting to me; nor was he less devoted to universal practical godliness. I account this connexion one of the greatest blessings in my life. Notwithstanding the disparity as to years, we loved each other like David and Jonathan. My life, this summer, resembled the description given by Dr. Watts:—

'The day glides swiftly o'er their heads,
Made up of innocence and love;
And, soft and silent as the shades,
Their nightly minutes gently move.'

But, in the autumn of the same year, an unhappy affair occurred in the church, which occasioned a breach between our pastor, Mr. Eve, and the people, which terminated in his leaving them; and, what rendered it the more afflicting to me, I was much concerned in it. The case was this:—One of the members having been guilty of drinking to excess, I was one of the first who knew of it. I immediately went and talked to him, as well as I could, on the evil of his conduct. His answer was, he could not keep himself; and that, though I bore so hard on him, I was not my own keeper. At this I felt indignant, considering it as a base excuse. I therefore told him, that he *could* keep himself from such sins as these, and that his way of talking was merely to excuse what was inexcusable. I knew not what else to say at that time; yet the idea of arrogating to be my own keeper seemed too much. He however was offended, and told me that I was young, and did not know the deceitfulnes of my own heart. Well, I went and told my pastor, who highly commended me, and said, we could keep ourselves from open sins. We had no power he observed, to do things spiritually good; but, as to outward acts, we had power both to obey the will of God, and to disobey it.

"The business soon came before the church, and the offender was unanimously excluded: the excuse which he had made too,

was considered by all, I believe as an aggravation of his offence. But, this affair being disposed of, the abstract question, of *the power of sinful men to do the will of God, and to keep themselves from sin*, was taken up by some of the leading members of the church, amongst whom was my friend Joseph Diver. They readily excused me, as being a babe in religion ; but thought the pastor ought to have known better, and to have been able to answer the offender, without betraying the truth. They alleged, that the greatest and best of characters, as recorded in Scripture, never arrogated to themselves the power of keeping themselves from evil, but constantly prayed for keeping grace ; that, were it not for the restraining goodness and constraining grace of God, earth would be a hell, and the best of men incarnate devils : in short, that, though we are altogether blameworthy for our evil propensities, yet if they were restrained or conquered, it was altogether to be ascribed to God, and not to us. To support these ideas, they alleged the prayers of the faithful to be kept from evil, even from presumptuous sins ; (Psa. xix. 13.)—the declaration of the prophet, that the way of man is not in himself : 'it is not in him that walketh to direct his steps ;' (Jer. x. 23.)— the case of Hezekiah, whom the Lord *left*, that he might try him, 'that he might know all that was in his heart ;' 2 Chron. xxxii. 31.)—and the acknowledgments of such men as John Bradford, the martyr, who, on seeing a man go to be publicly executed, said, 'There goes John Bradford by nature.'

"On the other hand, the pastor distinguished between internal and external power. He allowed, that men had no power of themselves to perform any thing spiritually good ; but contended, that they could yield external obedience, and keep themselves from open acts of sin. In proof of this, he alleged a great number of Scripture-exhortations ; asking, if we had no power to comply with them, why they were given us ? The opponents did not deny our being exhorted to do good, and to avoid evil, nor that it was our duty to do both, and our sin to act otherwise ; but they denied, that this implied our being sufficient of ourselves to do any thing, even to think a good thought.

"In these disputes, I continued, for some time, on the side of my pastor : but, after a few months, I felt difficulties on the the subject, which I could not answer, and which rendered me

unhappy. I perceived, that some kind of power was necessary, to render us accountable beings. If we were like stocks or stones, or literally dead, like men in a burying ground, we could, with no more propriety than they, be commanded to perform any duty: if we were mere machines, there could be no sin chargeable upon us. Yet, on the other hand, the Scriptures expressly affirm, that 'the way of man is not in himself,' and represent the godly as crying to heaven for preservation from evil, ascribing all the good that was in them to Him who worketh in us to will and to do of his own good pleasure. I prayed much, and laboured hard to solve this difficulty.

"My worthy friend, Joseph Diver, who sustained a high character for wisdom and integrity, would reason thus with me: 'We ought to hate evil, and love the Lord: but it is the grace of God alone, that can make us what we ought to be.' He would often speak of the equity of the divine requirements, in the words of David—'I esteem all thy precepts in all things to be right, and I hate every false way.' And again,—'Thou hast *commanded* us that we should keep thy precepts diligently: O that my ways were *directed* to keep thy statutes!' 'Thus it is, (said he,) that we should turn every precept into a prayer, instead of inferring from it a sufficiency in ourselves to conform to it. All our conformity to the divine precepts is of grace: it will never do to argue from our obligations against our dependence, nor from our dependence on grace against our obligations to duty. If it were not for the restraining goodness and preserving grace of God, we should be a kind of devils, and earth would resemble hell.'

"In October, 1771, our pastor, Mr. Eve, left us. I loved him, and he loved me, and took it hard, that I had, in some respects, changed my views. I learned afterwards, that he had entertained thoughts of me, as being formed for the ministry, but that this contention damped his hopes on that subject. He settled, when he left Soham, with a people at Wisbeach. I never look back upon these contentions, but with strong feelings. They were to me the wormwood and the gall of my youth: my soul hath them still in remembrance, and is humbled in me. But though, during these unpleasant disputes, there were many hard thoughts and hard words on almost all hands, yet they were, ultimately, the means of leading my mind into those views of divine truth which have since appeared in

the principal part of my writings. They excited me to read and think and pray, with more earnestness than I should have done without them: and, if I have judged or written to any advantage since, it was in consequence of what I then learned by bitter experience, and in the midst of many tears and temptations. God's way is in the deep.

"About this time, I met with a passage in Dr Gill, (I think it was in his *Cause of God and Truth,*) in which he distinguished between a thing being 'in the power of our *hand*, and in the power of our *heart*.* 'This, (thought I) is the clew to our dispute. Every man has it in the power of his hand to do good, and abstain from evil; and this it is which makes us accountable beings. We can do, or forbear to do, this and that, if we have a mind; but many have not a mind, and none would have such a mind, but for the restraining goodness or constraining grace of God. We have it in the power of our hands to do good, but we are disposed to do evil; and so, to do good is not naturally* in the power of our hearts.

"It was some time after this, that I became acquainted with Mr. Robert Hall, of Arnsby, who, in conversation on the subject, recommended *Edwards on the Will.* On reading this work, and some other pieces on *physical*† and *moral* impo-

* Common sense can distinguish, every day, between the inability of a hard-hearted miser freely to impart of his abundance to the poor, and the inability of a compassionate poor man to contribute much to the relief of others:—between the inability of Tamar to resist the violence of her brother Amnon, and the inability of those whose "eyes are full of adultery" to cease from sin. But, when we apply the same distinction to every sinner's inability to love God, and give full credit to his testimony concerning his Son, many pretend they cannot understand it: 'If no one can come to Christ, except the Father draw him,' they are ready to ask, 'what propriety can there be in complaining—Ye are not willing to come to me, that ye might have life?' And if once ministers admit the excuse to be valid in this case, loose professors will soon learn to apply it to sensual indulgences also.

I question much, if any thinking man can steer clear of False Calvinism, on the one hand, and Real Arminianism, on the other, without entering into the distinction between natural and moral inability, as it is commonly termed. Dr. Twisse, the Prolocutor of the Assembly of Divines, (whose most learned adversaries have confessed, that there was nothing then extant, more exact, accurate, and full, touching the Arminian controversy, than what he published) admits the truth and importance of this distinction: '*Impotentia faciendi quod Deo gratum est et acceptum, non est impotentia* NATURÆ, *sed* MORUM." See Howe's *Blessedness of the Righteous.* III. 157. R.

† The term *physical*, is not understood by illiterate people, however; and many plain Christians, who are accustomed to speak of our *native* depravity, as *natural*, are puzzled by the ambiguity of that term also. We

tence, I saw the same things clearly stated in other words, which I had learned by bitter experience.

" Mr. Eve having removed, and the church being divided into parties, it was thought, by some, that we should be dissolved; and I went, several Lord's days, to hear an Independent minister in the neighbourhood. Those members, however, who were of one mind, (and who formed the majority,) met together on Lord's days, and, having no minister, and being situated too far from other Baptist churches to get supplies, they carried on the worship, by singing, prayer, and reading and expounding the Scriptures. They also appointed a day for fasting and prayer, and invited all the members to unite in it. I went to this meeting, and, from that time, continued to assemble with them. My friend, Joseph Diver, was, at that time, chosen to be a deacon; and, having some talent for expounding the Scriptures, he used, at the request of the church, to take up a part of every Lord's day in that exercise.

" As the disputes in the church were the occasion of turning my thoughts to most of those subjects on which I have since written, so were they the occasion of my engaging in the Christian ministry. But this I shall reserve for another letter.

" I am, &c. A. F."

LETTER IV.

Feb. 1815.

" My dear Friend,—I renew the subject of my narrative. In November, 1771, as I was riding out on business, on a Saturday morning, to a neighbouring village, my mind fell into a train of interesting and affecting thoughts, from that passage of Scripture, ' Weeping may endure for a night; but joy cometh in the morning. I never had felt such freedom of mind in thinking on a divine subject before; nor do I recollect ever having had a thought of the ministry: but I then felt as though

admit, with Mr. Howe, " That our moral incapacity is also, in some sense, truly natural; that is, in the same sense wherein we are said to be, *by nature*, the children of wrath Ephes. ii. 3. Human nature, therefore, must be considered, *as* created by God, and *as* propagated by man. It is in the former sense, (as God is the author of it,) that it is taken, in this distinction of natural and moral impotence." See *Howe, ut supra.* Our depravity, though *natural* in the latter sense, is most *unnatural* in the former. We say, of a child who shows no affection for his tender parents, that he is an *unnatural* wretch: how much more justly might we speak of the enmity of a creature against a good and holy God, as *unnatural*; and this, notwithstanding its universality, and its connexion with the fall of our first parents. R.

I could preach from it; and, indeed, I did preach, in a manner, as I rode along. I thought no more of it, however, but returned home when I had done my business. In the afternoon of the same day, I went to meet my mother, who had been to London, to see her mother, who was then very unwell. As we rode a few miles together, she told me, she had been thinking much about me, while in town, and added—'My dear, you have often expressed your wish for a trade: I have talked with your uncle at Kensington about it, and he has procured a good place in the city, where, instead of paying a premium, you may, if you give satisfaction, in a little time receive wages, and learn the business. I thought, (continued she, that, as we had now lost the gospel, and perhaps shall never have it again, you could have no reason for wishing to continue here. In London you can hear the gospel in its purity.' That which my mother suggested was very true: I had always been inclined to trade; but, how it was I cannot tell, my heart revolted at the proposal, at this time. It was not from any desire or thought of the ministry, nor any thing else, in particular: unless it were a feeling towards the little scattered society of which I was a member; a kind of lingering, to see what would become of the city. I said but little to my mother, but seemed to wish for time to consider of it. This was Saturday evening.

"The next morning, as I was walking, by myself, to meeting, expecting to hear the brethren pray, and my friend, Joseph Diver, expound the Scriptures, I was met by one of the members, whom he had requested to see me, who said, 'Brother Diver has, by accident, sprained his ancle, and cannot be at meeting to-day; and he wishes me to say to you, that he hopes the Lord will be with *you*.' 'The Lord be with *me!* (thought I,) what does Brother Diver mean? He cannot suppose that I can take his place; seeing I have never attempted any thing of the kind, nor been asked to do so.' It then occurred, however, that I had had an interesting train of thought the day before, and had imagined, at the time, I could speak it, if I were called to it. But, though I had repeatedly engaged in prayer, publicly; yet I had never been requested to attempt any thing further, and, therefore, I thought no more of it.

"We walked on to the meeting, and took our places; after singing, one of the brethren went to prayer; after which, the eldest deacon asked me, if I would read some part of the Scrip-

tures, and, if I found liberty, drop any remarks, which might occur, as I went on. At first I was startled; but, conscious of what had passed in my mind the day before, I thought, as Brother Diver was absent, it might be my duty to try; and, therefore, making no objections, (which, as it appeared to me, would have been mere affectation,) I rose, and spoke, from Psa. xxx. 5 for about half an hour, with considerable freedom. After this, I was again invited, by Brother Diver, to speak, and I did so; but, not enjoying that liberty which I did the first time, I was discouraged, and, though frequently asked, declined all such exercises, for more than a year. But, early in 1773, I think it was, Brother Diver was absent again, through an affliction; and I was invited, once more, to take his place. Being induced to renew the attempt, I spoke from those words of our Lord, 'The Son of Man came to seek and to save that which was lost.' On this occasion, I not only felt greater freedom than I had ever found before; but the attention of the people was fixed, and several young persons in the congregation were impressed with the subject, and afterwards joined the church.

"From this time, the brethren seemed to entertain an idea of my engaging in the ministry, nor was I without serious thoughts of it myself. Sometimes, I felt a desire after it; at other times, I was much discouraged, especially through a consciousness of my want of spirituality of mind, which I considered as a qualification of the first importance. As to other qualifications, it certainly would have been of great use to me, if, for a few years, I had had the instructions of some father in the ministry; and I have often since regretted, that, from 1771 to 1774, I lived to so little purpose. But none of my connexions had any idea of the kind; and, being conscious of knowing about as much as those around me, I myself thought nothing of it. At one time, when seriously reflecting on my own defects and insufficiency, I was greatly relieved and encouraged, by that passage, (Psa. lxxxiv. 11.) 'The Lord will give *grace* and glory.' It was now usual for my friend Diver to speak on one part of the Lord's day, and for me to be engaged on the other; and these exercises appeared to be blessed to several young people, who afterwards joined the church.

"In January, 1774, an elderly lady, a member of the church, died, and left a request, that, if the church did not think it dis-

orderly, I might be allowed to preach a funeral sermon on the occasion. As the members were nearly of one mind respecting me, they agreed to set apart the 26th of that month, which was previous to the funeral, for fasting and prayer ; and they then called me to the ministry. From that time, I exercised from the pulpit.

" Being now devoted to the ministry, I took a review of the doctrine I should preach ; and spent pretty much of my time in reading, and in making up my mind as to various things relative to the gospel. Impressed with the importance of the connexions I should probably form, in a few years, both as a man and as a minister, to my future happiness and usefulness, I earnestly besought the Lord to be my guide ; and those words, in Prov. iii. 6. were very sweet to me—' In all thy ways acknowledge him, and he shall direct thy paths.' In most of the important turns of my life, I have thought of that passage with renewed tenderness, as one would think of a friendly hint given him in early life, and make it a rule of conduct.

" Settling in a town where I had lived from the age of six years, I could not expect to be much respected by the inhabitants. In this, however, I had no occasion to complain. I had, indeed, more respect shown me than I looked for ; partly owing to the prevalence of an opinion, when I was at school, of my being more learned than my master ; an opinion which, I am certain, was far from being true : but it indicated a partiality in my favour, which, perhaps, was of some use in leading people to hear the word.

" With respect to the system of doctrine which I had been used to hear from my youth, it was in the High Calvinistic, or, rather, Hyper Calvinistic strain ;* admitting nothing spiritually good to be the duty of the unregenerate, and nothing to be addressed to them, in a way of exhortation, excepting what related to external obedience. Outward services might be required, such as an attendance on the means of grace : and abstinence from gross evils might be enforced : but nothing was said to them, from the pulpit, in the way of warning them to flee from the wrath to come, or inviting them to apply to Christ for salvation. And, though our late disputes had fur-

* That is, going as far *above*, or *beyond* Calvinism, as Arminianism falls *below* it. See my Sermon at Bourton, at the Ordination of Mr T. Coles, p. 15. and that at Mr. Morgan's Ordination, at Birmingham, p. 22. R

nished me with some few principles inconsistent with these notions, yet I did not perceive their bearings at first, and durst not, for some years, address an invitation to the unconverted to come to Jesus. I began, however, to doubt whether I had got the truth respecting this subject. This view of things did not seem to comport with the ideas which I had imbibed, concerning the power of man to do the will of God. I perceived, that the will of God was not confined to mere outward actions, but extended to the inmost thoughts and intents of the heart. The distinction of duties, therefore, into internal and external, and making the latter only concern the unregenerate, wore a suspicious appearance. But, as I perceived this reasoning would affect the whole tenor of my preaching, I moved on with slow and trembling steps; and, having to feel my way out of a labyrinth, I was a long time ere I felt satisfied.

"My mind was also frequently diverted to other subjects of inquiry. In the first year of my ministry, books were put into my hands, which led me to consider certain questions in divinity, which it might easily be thought were improper for me, at the age of twenty. One was on the *pre-existence of Christ's human soul*, before he was born of the Virgin. Another was on *the Sonship of Christ*; or, whether the character of the only begotten Son of God would ever have belonged to him, if he had not been the son of Mary? These things would not have occupied my mind, had they not been suggested by others. Yet I have reason to thank God, that they were the occasion of fixing my judgment; and I have since perceived, that every thing pertaining to the person of Christ is of more than ordinary importance.

"Concerning the first, I was led to see, that the notion of Christ's human soul existing before the creation of the world was unfounded, and tended to undermine his proper divinity. It is true, this notion was held by Dr. Watts; and I examined his reasoning, but without obtaining satisfaction.* In consequence of the examination I made at that time, I was enabled, afterwards, to repel an attack from a company of ministers, who were warm for that opinion. When they put it to me, I offered to prove that it led to Atheism, or relinquish the argument. They accepted my offer. I began, by saying, 'You sup-

* See Jonathan Edwards's Miscellaneous Observations on Important Theological Subjects, pp. 469—473. R.

pose the human soul of Christ to be a party in the everlasting councils of God?' 'Yes: God could not take counsel with himself, for a council implies more than one; but God is one' Yet you do not suppose the soul of Christ to have always existed?' No: it was created, and therefore could not be eternal.' 'Then you must suppose, that, till the great God had a creature to take counsel with, he had no plan; that, prior to this act of creation, he was without counsel, without plan, without design! But a being without plan, purpose, or design, is not God!—Thus you are landed on Atheism. The truth is, God never was without his plan, purpose, or design. By applying, too, those passages of Scripture which express the pre-existence of Christ (and thereby prove his divinity) to the pre-existence of his human soul, you undermine his divinity, and favour the Arian hypothesis.'

"Respecting the other question, I took considerable pains in searching the New Testament. The question was, Whether Christ was ever called the Son of God, in respect of his preincarnate person, as the second person in the Godhead? I found such proof that he *was*, as quite satisfied me, that he was the Son of God antecedently to his being born of a woman; and that, in calling God *his own Father*, he made himself equal with God. Had I not been initiated into these principles, at an early period, I should not have been able to write the treatise against Socinianism, which I have no cause to regret having written.

"Besides these, I was much perplexed, about the same time, with the writings of Mr. John Johnson, of Liverpool, and for some time favoured his sentiments. My pastor had, indeed, been one of his admirers. There were two things, in particular, for which he pleaded: that God did not and could not decree to permit evil, without being the author of it—and that he would have glorified his elect, though sin had never intervened. The way in which I obtained satisfaction as to the first was, I perceived that God *had* permitted evil; and that which he had done, it could not be wrong to decree or purpose to do, unless it were wrong to purpose to do what is right. And as to the second, I thought it was idle to speculate on what God could or would have done, concerning his elect, if sin had never intervened, when all his revealed counsels went on the supposition of its existence: even the incarnation of his

Son was to 'destroy the works of the devil.' Bunyan would have called these questions, 'Nuts, which spoil the children's teeth.' I have considered an attachment to them as resembling the chewing of certain narcotics, of which, though they are generally disagreeable at first, yet, by a little use of them, some persons become so fond, as to prefer them to their bread. They were things, however, after which I did not seek; but they fell in my way, and I am thankful now that they did.

"The next year, 1775, I visited London; where I met with a pamphlet, the contents of which revived all my doubts on what was called the High Calvinistic system, or the system of Dr. Gill, Mr. Brine, and others, as to the duty of sinners, and of ministers in addressing them. It was written by Dr. Abraham Taylor of London. It was not so much his reasoning however, as the passages of Scripture which he brought forward, which made so deep an impression on my mind, that I could not forget them, nor help feeling, that my preaching was antiscriptural and defective in many respects.

"That summer I was ordained pastor of the church at Soham, and became acquainted with Mr. Robert Hall, of Arnsby, who came seventy miles to my ordination, and continued my father and friend till his death. In 1776, I became acquainted with Mr. Sutcliff, who had lately come to Olney; and soon after, with Mr. John Ryland, jun. then of Northampton. In them I found familiar and faithful brethren; and who, partly by reflection, and partly by reading the writings of Edwards, Bellamy, Brainerd, &c. had begun to doubt of the system of False Calvinism, to which they had been inclined when they first entered on the ministry, or rather to be decided against it. But, as I lived sixty or seventy miles from them, I seldom saw them, and did not correspond upon the subject. I therefore pursued my inquiries by myself, and wrote out the substance of what I afterwards published under the title of *The Gospel Worthy of all Acceptation; or, the Obligations of Men cordially to believe whatever God makes known.*

"My change of views, on these subjects, never abated my zeal for the doctrine of salvation by grace; but, in some respects, increased it. I never had any predilection for Arminianism, which appeared, to me, to ascribe the difference between one sinner and another, not to the grace of God, but to the good improvement made of grace given us in common

with others. Yet I saw those whom I thought to be godly men, both among Arminians, and High, or as I now accounted them Hyper Calvinists. I perceived, that men's characters are not always formed by their avowed principles; that we may hold a sound faith, without its having that hold of us as to form our spirit and conduct; that we may profess an erroneous creed, and yet our spirit and conduct may be formed nearly irrespective of it; in short, that there is a difference between *principles* and *opinions;* the one are the actual moving causes, which lie at the root of action; the other often float in the mind, without being reduced to practice. I am, Yours, &c.

"A. F."

Thus far I have interwoven two different narratives together, which were written some years apart, to two of Mr. Fuller's friends: but, finding several particulars more fully detailed in the latter part of one set of letters than in the former, I have added them as a fifth letter, omitting some sentences, which were quite similar to the statement already given.

LETTER V.

"My dear Friend, Nov. 13, 1809.

"In the spring of 1775, I accepted the invitation of the church at Soham, and was ordained their pastor. The pastors of the other churches, who attended the ordination, took that opportunity to inquire into the controversy which had divided us from our former minister, and requested me to state the difference. Mr. Hall, of Arnsby, who was one of them, expressed his satisfaction in the statement, but recommended Edwards on the Will to my careful perusal, as the most able performance on the power of man to do the will of God. Not being much acquainted with books, at that time, I confounded the work of Dr. John Edwards, of Cambridge, an Episcopalian Calvinist, entitled *Veritas Redux*, with that of Jonathan Edwards, of New-England. I read the former, and thought it a good book; but it did not seem exactly to answer Mr. Hall's recommendation. Nor was it till the year 1777, that I discovered my mistake. Meantime, however, I was greatly exercised upon the subject, and upon the work of the Christian ministry.

"The principal writings with which I was first acquainted were those of Bunyan, Gill, and Brine. I had read pretty much of Dr. Gill's *Body of Divinity*, and from many parts

of it had received considerable instruction. I perceived, however, that the system of Bunyan was not the same with his; for that, while he maintained the doctrines of election and predestination, he, nevertheless, held with the free offer of salvation to sinners, without distinction. These were things which I then could not reconcile, and, therefore supposed, that Bunyan, though a great and good man, was not so *clear* in his views of the doctrines of the gospel, as the writers who succeeded him. I found, indeed, the same things in all the old writers, of the sixteenth and seventeenth centuries, that came in my way. They all dealt as Bunyan did, in free invitations to sinners to come to Christ and be saved; the consistency of which with personal election I could not understand. It is true, I perceived the Scriptures abounded with exhortations and invitations to sinners; but I supposed there must be two kinds of holiness—one of which was possessed by man in innocence, and was binding on all his posterity—the other derived from Christ, and binding only on his people. I had not yet learned, that the same things which are required by the precepts of the law are bestowed by the grace of the gospel. Those exhortations to repentance and faith, therefore, which are addressed, in the New Testament, to the unconverted, I supposed to refer only to such external repentance and faith as were within their power, and might be complied with without the grace of God. The effect of these views was, that I had very little to say to the unconverted; at least, nothing in a way of exhortation to things spiritually good, or certainly connected with salvation.

"But in the autumn of 1775, being in London, I met with a pamphlet, by Dr. Abraham Taylor, concerning what was called *The Modern Question.* I had never seen any thing relative to this controversy before, although the subject, as I have stated, had occupied my thoughts. I was but little impressed by his reasonings, till he came to the addresses of John the Baptist, Christ, and the Apostles; which he proved to be addressed to the ungodly, and to mean spiritual repentance and faith, inasmuch as they were connected with the remission of sins. This set me fast. I read and examined the Scripture passages; and the more I read and thought, the more I doubted the justice of my former views.

"About the same time, I met with a sermon, by Mr. John Martin, from Rom. x. 3. on the *Causes and Consequences of*

not submitting to the Righteousness of God. The drift of this discourse, as nearly as I can remember, was, to show that submission to the righteousness of God was the same thing, for substance, as believing in Christ for righteousness: and that non-submission to it was owing to wilful ignorance, pride, prejudice, and unbelief. I was equally unable to answer this reasoning as that of Dr. Taylor, and therefore began more and more to suspect that my views had been antiscriptural. I was very unhappy. I read, thought, and prayed. Sometimes, I conversed on these subjects with my friend Joseph Diver, and some others. He was nearly as much at a loss as myself. I made a point, however, of not introducing the question in the pulpit, till my judgment was fixed. I am,

"Yours, affectionately, A. F."

The account of other controversies, which in the one set of letters comes last, was inserted in a different order in the other, which, being more full in some particulars, I will now annex with as little repetition as possible.

"Soon after I entered on the ministry, I had several books put into my hands, with a request that I would read them. One was written by Mr. Samuel Stockell, in favour of *the pre-existence of Christ's human soul;* another, by a Mr. Allen, on the same subject, and on *the Sonship of Christ.* Several pamphlets also, written by Mr. Johnson of Liverpool, fell in my way, containing sentiments different from those of the generality of writers to whom I had been accustomed to look up with respect. Though I was not, at that time, competent to form a judgment on such subjects, yet, they being, in a manner, forced upon me, I was obliged to do as well as I could.

"As to *the pre-existence of Christ's human soul,* it seemed to me in itself a strange conceit, and such as I should never have thought of in reading the Scriptures. The texts on which it was founded seemed to be forced into the service, especially the 8th of Proverbs, and Psalm cxxxix. 15, 16. and though some who professed to believe in the divinity of Christ were partial to the notion, yet I suspected it was invented to undermine that important doctrine. I found one of the principal arguments alledged for it was, that as God was one, without a being of a different nature from himself there could have been no council of peace relative to the salvation of men. But this, I perceived, went to deny the eternity of the divine counsels; which would

be nearly equal to denying a God: for a being without counsel, purpose, or design, were no God.

"Concerning *the sonship of Christ*, I had more hesitation. I conversed with my friend Diver upon it, who was favourable to Mr. Allen's idea; namely, that Christ is called the Son God, not as a divine person, but assuming human nature, and being both God and man. He however very liberally, advised me to read the New Testament with an eye to the question, and to observe, as I went along, whether, in any instance where Christ is represented as the Son of God, it respected him as a divine person antecedent to his incarnation; and whether the Scripture name for Christ's preincarnate person was not the Word, rather than the Son of God?

"In reading and thinking on the subject, I met with the following passages, which appeared to me to admit of no other fair interpretation than that which I was invited to reject:—John v. 18. Gal. iv. 4. Heb. i. 8. v. 8, 9. and 1 John iii. 8. By looking into my volume of *Essays*, p. 169, you will perceive these to be the principal grounds of my present sentiments on this subject.

"The peculiar opinions of Mr. Johnson laid faster hold of me. There was something imposing in his manner, by which a young and inexperienced reader is apt to be carried away. His denial of *God's having decreed to permit sin*, and his notion of *the purposes of grace being executed upon the elect, even though sin had never intervened*, much entangled me. It seemed as if he were concerned to vindicate his Creator from being *the author of sin*; and in this view, I could not but approve: but, on the other hand, his scheme appeared to have no founndation in the Scriptures; as all the *grace* given us in Christ Jesus supposed the intervention of sin. And respecting *the decree to permit sin*, I was one day conversing with a friend upon it, who observed, 'It is a *fact*, is it not, that God has permitted sin; and can it be a reproach to his character, that he should decree to do what he has done?'

"This remark carried conviction to my mind. I saw, that, if there were any thing inconsistent with the divine perfections in the affair, it must be in *permitting* evil, and not in the *decree* to permit it. If the one were right, the other could not be wrong, unless it were wrong to determine to do what is right. But to say that it is wrong for God to permit evil, is either to

arraign the divine conduct, or to maintain that evil exists without being permitted. I perceived too that Mr. Johnson availed himself of the ambiguity of the word *permit*, and because, on some occasions it signifies, to *give leave*, would have it thought that God could not be said to permit it. After this, I thought but little more of it, but rested in this, The Judge of all the earth will do right.

"In reviewing some of these questions, which occupied my attention at so early a period, I have seen reason to bless God, for preserving me at a time when my judgment was so immature. When I have seen the zeal which has been expended in maintaining some such peculiarities, I have thought it a pity. They have appeared to me as a sort of *spiritual narcotics*, for which when a man once gets a taste, he will prefer them to the most wholesome food. It was in recollection of these things that I lately wrote, in an *Essay on Truth*, as follows:—'A man who chews opium or tobacco, may prefer them to the most wholesome food, and may derive from them pleasure, and even vigour for a time; but his pale countenance and debilitated constitution will soon bear witness to the folly of spending his money for that which is not bread.'

"A. F."

CHAP. III.

HIS SETTLEMENT, AS PASTOR OF THE CHURCH AT SOHAM—THE DIFFICULTIES HE THERE ENCOUNTERED—HIS REMOVAL THENCE TO KETTERING—THE EXERCISES OF HIS MIND ON THAT OCCASION—AN ACCOUNT OF HIS SETTLEMENT AT KETTERING—HIS STATEMENT OF THE CIRCUMSTANCES WHICH INDUCED HIS REMOVAL, AND HIS CONFESSION OF FAITH.

IN the preceding Chapter, I chose to give Mr. Fuller's own account of his early and superficial religious impressions; his

subsequent conversion; his joining the church; the pleasure he enjoyed, at first, after his public profession of religion; the dissensions which arose in the church, and issued in the removal of their pastor; his own entrance on the ministry; and the doctrinal difficulties with which his mind was embarrassed at that early period.

When Mr. Eve had removed to Wisbeach, in the Isle of Ely, in October, 1771, the church-book notices, that, after much confusion among themselves, they nevertheless assembled with each other, and spent the time in singing and prayer; "some brethren opening a word of Scripture, chiefly Brother Diver."

Again, in the year 1772, an entry is made in the book, in Mr. Fuller's writing, who was then eighteen years old:—"Time, on Lord's days, was now carried on in opening the Word, chiefly by two of the brethren, Brother Diver and Brother A. Fuller; and Oh! to our unexpected, unlooked for comfort, the Lord was pleased to make use of such weak means for the conversion of some souls. This was like life from the dead to us, and no small encouragement to the weak means made use of. We were now almost like people that had found a new world. New life, love, joy, peace, and harmony, spread almost throughout every soul; admiring the goodness of the Lord towards us, in our confused, forlorn condition; often, with thankfulness of heart, repeating the language of the church—'It is of the Lord's mercies that we are not consumed, because his compassions fail not.' Evening meetings, which before had been dropped, were now revived."

In 1773, it is mentioned, that two brethren were employed in opening the Word on the Lord's day, chiefly Brother Andrew Fuller.

Oct. 1773, a day was set apart for public fasting and prayer to the Lord. The work of opening the Word on Lord's days was wholly committed to Brother Fuller, though not yet publicly sent into the ministry.

Jan. 26, 1774, the church met for solemn fasting and prayer, and called Brother Fuller publicly to preach the gospel.

Feb. 22, he baptized two persons. Conversion-work now went forward.

July 17, the church requested Brother Fuller to take the pastoral care of them, which was repeated four times; when, on Feb 19, 1775, the invitation of the church was accepted by Brother Fuller.

May 3, was appointed for the Ordination; when the Rev. Robert Hall, of Arnsby, gave the charge, from Acts xx. 28. and the Rev. John Emery, of Little Staughton, in Bedfordshire, addressed the church, from Gal. v. 13. 'By love serve one another.'

June 8, 1775, the church, by unanimous consent, applied for reception into the Northamptonshire Association, and were readily accepted.

Mr. R. Fuller, deacon of the church at Isleham, who sent these extracts from the records of the church at Soham, mentioned a brief anecdote of what once occurred at a conference meeting there. A friend, of slender abilities, being asked to pray, knelt down, and Mr. Fuller and the other friends with him; when he found himself so embarrassed, that, whispering to Mr. Fuller, he said, "I do not know how to go on." Mr. Fuller replied, in a whisper, "Tell the Lord so." The man, taking Mr. Fuller's advice, began to confess his not knowing how to pray as he ought, begging to be taught to pray; and so proceeded, without any one having heard what passed between them.

Mr. Fuller continued pastor of the church at Soham for more than seven years, and, considering the size of the congregation, had as much success as could well be expected, but attended with many painful trials, as the case often is, when God is preparing a man for future usefulness. In the midst of them, however, he found more leisure for the investigation of theological difficulties than he could easily have found in a less retired situation. Perhaps, he had fewer means of assistance from men and books than he might have had elsewhere; but he was obliged to think, and pray, and study the Scriptures, and thus make his ground good, as he went on.

With respect to his removal from Soham, I have been at a loss what to select, and what to omit, out of the plentiful materials which have been submitted to my inspection.

On reflecting upon what I knew, in early life, of our ministers and churches, I have been ready to suspect, that some of our best ministers carried their scruples to an extreme, and

were more averse to leaving a people with whom they had once been settled, than the general good of the church required. Yet I have been ready to fear, that our young ministers are in danger of verging too far the contrary way, and of deserting stations of importance, as soon as they meet with any unpleasant occurrence. I have had occasion, within these few years, to remind some, that the British army in Spain would soon have been driven out of the Peninsula, if every officer had deserted his post, as soon as the French were so uncivil as to fire at him. Not that I would determine too positively for others; but I would guard them against a cowardly abandoning of important but difficult stations, or aspiring after posts of honour and ease, when God is blessing them with usefulness in the midst of many privations and hardships. He that findeth his life shall lose it: but he that loseth his life for my sake and the gospel's shall find it—is a maxim of the highest authority, and of very extensive application.

But, as to Mr. Fuller's removal, every serious Christian must admire the conscientious manner in which he acted, the self-denying scrupulosity which kept him so long in suspense, the modest manner in which he asked counsel of his senior brethren, and the importunity with which he implored divine direction. Nevertheless, if all the correspondence which passed on this occasion were published, it would, perhaps, be tedious to many readers, and to some, his scruples would appear excessive, or even ridiculous. Men who fear not God would risk the welfare of a nation with fewer searchings of heart than it cost him to determine whether he should leave a little Dissenting church, scarcely containing forty members besides himself and his wife.

Among these people he met with various trials and discouragements; partly, through the unkindness of a few, who were not satisfied with his ministry; and partly, through the smallness of his income, which was far from being adequate to the support of his family: and though he endeavoured to find a remedy to the latter inconvenience, first, by opening a small shop, and afterwards, by keeping a school; yet neither attempt succeeded so far as to prevent his annually sinking the little property he possessed. The people were few in number, and poor in circumstances; so that they could raise him but thirteen pounds a year, besides five from the Baptist Fund in Lon-

don. He had also three pounds for preaching four sermons in a year at a neighbouring village. In less than four years after his marriage, he had four children, though they mostly died young. A tinge of False Calvinism infected some of the people, who were inclined to find fault with his ministry, as it became more searching and practical, and as he freely enforced the indefinite calls of the gospel. This spirit first discovered itself in December, 1799. The unwillingness also of his people to exert themselves to get a more convenient place of worship, when their rent was raised, and that, when there appeared an increasing disposition in the inhabitants of the town to attend his ministry, was an additional cause of his dissatisfaction.

Mr. Robert Hall, of Arnsby, (who was venerated, by all who knew him, for his eminent piety and wisdom) estimating the talents of his young friend, and having some intimation of his difficulties, first encouraged the church at Kettering to inquire if Mr. Fuller were not moveable. No man could be more cautious than Mr. Hall, not to excite a minister to leave his people without justifiable grounds for so doing: and I believe, the church at Kettering, though they had been long and sorely tried, through their minister's being laid aside by a tedious attack of affliction, were yet conscientiously scrupulous in all their conduct towards the church at Soham. They had waited long, in hope of their former pastor's recovery; and when it was decided that he must totally give up the ministry, having an expectation, that the increase of Mr. Fuller's family, if nothing else should co operate, would render his removal unavoidable, they waited still longer, for him to see clearly the path of duty.

Eight and twenty letters lie before me, the first of which is dated, Nov. 1799, and the last (which is the dismission of Mr. and Mrs. Fuller from the church at Soham to the church at Kettering) is dated Aug. 10, 1783; all of which evince the cautious and conscientious manner in which both Mr. Fuller and his friends at Kettering acted on this occasion.

I have also in my possession a diary of Mr. Fuller's, from June 3, 1780, to Jan. 10, 1782, in which are many allusions to the exercises of his mind on this subject. I suspect, some things written in short hand may relate to the same business; but, as he certainly intended these to be concealed, I have not wished to have them decyphered. The first that is legible is dated,

"June 30, 1780.—My heart has been much affected to-day, in thinking on my situation. I prayed to the Lord earnestly, that, if there were any thing in this world which might direct me, he would lead my mind to it. Here I must wait. The Lord may have designed to lead me in a way that I have not known.

"Oct. 13.—Much concerned with the state of things among us, and with my own state. Went to the Lord in prayer: found a solemnity of spirit. The Lord direct me to the land of uprightness!

"Oct. 27, 1780.—My heart often aches in thinking of my situation. Lord, what is duty? O that my ways were directed to keep thy statutes!

"Nov. 9.—Found my heart disposed to ask counsel of God, and to leave him to guide me in his own way.

"10.—O that I might be guided some way! My heart is much perplexed; but found liberty in prayer.

"28.—For some days past, have been tenderly concerned about my situation. O that the Lord would bestow upon me his counsels and his care! I am afraid of pride being in my motives, both ways. O that God would hear and help me! The parable of the talents has been something to me. I am frequently told, that my talents are buried here—but I do not know. O that I may not have to go upon *this* principle! O that some plainer path might appear, if I must go!

"Dec. 22.—I am far from happy. I cannot feel settled where I am; yet I cannot remove. Lord, let not duty hang thus in doubt!

"Jan. 15, 1781.—Much disheartened, in seeing the coolness of some in providing for the future welfare of the church."

In February, his mind was much exercised on the subject: he afterwards writes thus:

"March 5.—To-night it seems as if it would break my heart to remove. The seal and fruits of my ministry are dear to me. Yet how it can be otherwise I cannot see.

"6.—A continnal heaviness lies upon me. O that I could say, one way or other, upon solid grounds, 'I have the mind of Christ!'

"April 1.—It seems as if the church and I should break each other's hearts! To-night, I have been but truly charged

with 'an irregular mind.' How heartily could I embrace death, if it pleased God to send it! How far are peace and happiness from me!

"2.—Affected in prayer. O for an unerring guide! O that I knew the Lord's will! Verily, if I know mine own heart, I would do it. I had rather, I think, much rather, walk all my days in the most miserable condition, than offend the Lord, by trying to get out of it.

"10.—The thoughts of my situation now return, and overpower me. To-night, I was exceedingly affected in prayer, earnestly longing that I might know the will of God. I have entered, to-night, into a solemn vow, which I desire it may please God to accept at my worthless hands. With all the powers of my soul, with the utmost effusion of feelings, I have vowed to this effect, before the Lord:—'O Lord! if thou wilt give me so much light, as plainly to see what is my duty in this case; then, if I do not obey the dictates of conscience, let my tongue for ever cleave to the roof of my mouth! let my ministry be at an end! let me be made an example of thy displeasure against falsehood!' The case of those who asked counsel of Jeremiah, (chap. xlii.) seemed to excite in me a jealousy of my own heart; but, so far as I know any thing of myself, I am resolved to stay or go, as it should please God, did I but know his will.

"18.—Earnest outgoings to God, in prayer. To-morrow seems a day of great importance. Then I must give my reasons to the church, for what I have intimated concerning my removal. The Lord guide and bless them and me!

"19.—I went to the meeting, to-day, with very little premeditation, thinking, an upright heart would be prepared. I assigned two reasons for my removal—the complaints some have made of non-edification, and my wasting my property every year. Neither of these objections being answered, the church despairs. All is in confusion! Ah! what can I do? what can they do? My heart would say, Stay; would freely go and gather them together, and pour oil into their wounds. My judgment only forbids me . . . . . No . . . . . No! Surely I cannot go! My heart is overwhelmed! Lead me to the Rock that is higher than I! I have been pouring out my heart to the Lord, since I came from the meeting. Think I could rather choose death than departure! My heart is as if it would

dissolve! It is like wax—it is melted in the midst of my bowels!

"April 21, 1781.—

'Vast are the trials tied to time,
And all my thoughts confusion still!'

My spirit is overwhelmed within me: my heart within me is desolate. Now my mind seems to lean as if I must stay, even though it terminate in my temporal ruin. O fluctuating soul!

"May 1.—Have been praying to the Lord, that I may keep to that direction which was so much to me ten or eleven years ago—'In all thy ways acknowledge him, and he shall direct thy paths.' This passage has been, several times, like a present help in time of need. O that it may be such now!

"2.—Affliction returns. How heavy! My heart and flesh faileth! O that God may be the strength of my heart, and my portion for ever!

"3.—A painful melancholy lies heavy upon me all this day. Have been trying to pray, but can get no manner of ease. 'Withhold not thou thy tender love,' has been my plea.

"4.—All my powers of body and mind are absorbed in my extreme affliction. I thought, towards night, that, as these limbs had been ingloriously employed in the service of sin, how reasonable, though pardoning mercy be extended, that they should be blasted, confined by a series of affliction, and, at last, ingloriously reduced to dust. I can think of little else now, but that I must leave Soham: yet it seems an affair of so much importance, I dread it.

"5.—I am as if I thought death would soon take me out of the world: but God knows what is his will concerning me.

"6.—Confined, by bodily affliction, from public worship, this Lord's day. To-night, my heart melts with compassion towards the church. I think, after all, if I go from them, it is as if it must be in a coffin!

"7.—Tender thoughts towards the church. Several verses of the 122d Psalm, towards the latter part, exceedingly move me. The welfare of this part of Zion lies exceedingly near me. Earnest, very earnest longings for it, and for direction to myself, in prayer. The second chapter of Proverbs has been somewhat to me, to-night, on the subject of *divine direction*. The first nine verses seem to point out the way of obtaining it; and from thence to the end of the chapter, its manner of operation and effects are described. I have been trying to find

out wisdom and the fear of the Lord, as there directed. O that I may search for it, as for hid treasure !

" 10.—I seem now, in general, to think of nothing but departing from Soham. There are, however, many devices in man's heart; but the counsel of the Lord, that shall stand. It seems to me now, as far as I can see, right that I should go; but perhaps, in a few days I may think otherwise. O that I might arrive at a greater degree of satisfaction ! Earnest longings for this, to-night, in prayer.

" 14.—Oh my heart ! It is as if it must break ! Thought, this morning, ' There is a way that seemeth right unto a man, but the end thereof is death.' This makes me jealous, lest specious appearances should beguile me. My load seems heavier than I can bear ! O Lord ! for thine own sake, suffer me not to act contrary to thy will ! O for an unerring guide !

" 20.—To-night, I stopped the church, and asked them, if they could prove it wrong for me to leave them. I assured them, if they could, I would abide with them, whatever was the consequence.

" 22.—One thing I desire of the Lord: whatever be my portion here—if it be to wear out my years in pining sadness—let me so walk, as to enjoy his approbation. Into thy hands I commit my spirit."

On the 24th of May, Mr. Fuller visited Kettering, previous to the Association, which was held there, on the 5th, 6th, and 7th of June. He then conversed with Mr. Beeby Wallis, (an excellent deacon of the church there) and admitted, that it was his real opinion, he must remove. He mentions also conversing with Mr. Hall, and says—" I found much tenderness in telling him the whole affair, as it is." At the Association, he had much pleasure, in hearing Mr. (now Dr.) Rippon, in prayer, and in hearing Mr. Ryland, sen. preach, from Rev. iii. 2. which he applied to experience, doctrine, and practice. After the public services, he consulted nine of the ministers on his case:—Messrs. Booth—Evans—Gill—Guy—Hall—Hopper—Ryland, sen.—Ryland, jun.—and Sutcliff; who all advised his removal. On his return, he again found his mind in a strait betwixt the two courses proposed. " Oh my soul ! What shall I do ? O for an unerring guide !

" July 12, 1781.—Have been trying, to-day, to examine my heart, by putting to myself such questions as these :—' Would

it be most agreeable to my conscience to continue after all, with my people?—Is it likely, in so doing, I should please God, and contribute to the welfare of his cause on the whole?' To these questions, I could not see how I could in any degree answer in the affirmative. But God knows my heart. I have been trying to pray; and sure it is my sincere desire, if I am wrong, to be set right. I am now going to the church-meeting. O for wisdom, and a quick understanding in the fear of the Lord!

"The meeting-house has been a *Bochim* to-day—a place of weeping! I have told the church to expect my removal, in a quarter of a year. Oh my soul! I seem unable to endure such attacks on my feelings!

"14.—Waked this morning with great heaviness of heart. Have been trying to pray, 'O send out thy light and thy truth: let them lead me,' &c. My soul seems at a distance from God. O Lord, if I have done aught amiss, teach me but the right way, and I am willing to follow it. Have been reading Hosea xii. 8, 9. I think I can answer from my heart, 'Well Lord, if it be so, show me it, and I am willing to retract, willing to be any thing thou wouldest have me to be.'

"15.—An affecting forenoon, in preaching from Ezek. x. 13. An equally affecting afternoon from Psa. cxxv. 1. It seemed needful to me, to contrast immoveableness with moveableness. Exceedingly affected to-night in a conversation with the church, on my going away. My heart, how it melts! A good spirit seemed to take place."

At length, it was proposed to refer the question to the arbitration of three ministers, who should consider the case, as stated in writing, both by Mr. Fuller and the church. On this step being taken, he writes as follows:

"Sept. 21.—Earnestly affected in prayer, that if it would be most pleasing to God for me to stay, I might do so after all. I should not be sorry if the arbitrators should judge this to be my duty. My soul trembles for the ark of God. What will betide the interest of Christ here? 'Unto thee lift I up mine eyes, O thou that dwellest in the heavens.'

"22.—My heart much moved this morning. Psa. cxxiii. 1, 2. was somewhat to me. Overcome in prayer, that God would shine upon my path. O God, thou knowest that I am willing to be any thing. It is my unfeigned desire, that not my will but thine be done. Let not my ease, but thine honour be con-

sulted. Yes, O thou Searcher of hearts! I humbly, earnestly, and unfeignedly desire of thee, that if my departure would issue in the failure of thine interest here, never let me depart. Let me rather go mourning all my days, in the bitterness of my soul."

In a letter to the church at Kettering, not dated, but marked, by Mr. Beeby Wallis, as received Oct. 21, 1781, Mr. Fuller relates the issue of this arbitration. One minister seemed to justify his removal, yet added, "But if he can be provided for at Soham, without oppressing the poor, I wish he would continue at least a little longer, and see what the Lord will do for and by him." Another condemned it; and a third declared he could not tell what was duty in this case.

"We then agreed, (says Mr. Fuller,) that I and an officer of the church should take the letters from all parties, on the subject, and lay them before Mr. Robinson, of Cambridge; and that which he should judge duty in the case, we would follow, unless it should appear, to both parties, that he was wrong. We waited on Mr. R. yesterday, and, after an investigation of the affair, for three or four hours, he gave it as his opinion,—'That Mr. Fuller ought to continue pastor of the said church, for one whole year from this day, and after that time, if it should appear that he can live on his income; and that the people ought to abide by their proposal to raise Mr. Fuller's income to £26. a year, clear of all deductions, as they had proposed.'

"On the 3d of October, I received a note from Mr. Hall, (who was in London,) wherein he wishes me not to enter into an engagement to be governed by the arbitration; and suggests, that, if my continuance at Soham should be thus determined, it would be a reflection either on the wisdom or integrity of the nine ministers whom I consulted at Kettering, or else on myself, for having related a partial tale, tending to lead them into a deception. As to the former, I have only to say, however it may look, I have certainly no inferior opinion of the wisdom or integrity of the nine ministers to that of the arbitrators. I impute it wholly to their hearing the matter but from one party; and as to the partiality of my tale, I refer you to what I said in my last to you.

"I dare not, indeed I dare not go contrary to the above decision. I think it would be mocking God and the arbitrators to be *previously resolved* what way to take. Would it not be

like Ahab's asking counsel of Micaiah? or the Jews of Jeremiah? Chap. xlii. I therefore must not comply with your invitation. Mr. Robinson referred me to what it is that approves a minister of God, in 2 Cor. vi. 4—8. and such things have no small impression on my heart.

"I am at this time, a compound of feelings. I feel, dear brethren, I painfully feel for you. I am distressed that a church whose troubles were many before, should have them increased through me. I feel myself unhappy lest my worthy brethren and fathers in the ministry should think themselves slighted, of which there is nothing that I am less conscious: and should they, on this account slight me, it will very much grieve me; but I cannot help it. I hope they will consider what must necessarily be my motives in this matter, and excuse me. I am not without feelings, on my own account; but these are not so great as those for you. Blessed be God, I feel peace within, let things issue as they will. I enjoy a consciousness of having done every thing in this matter, as in the sight of Christ; at least, to the best of my knowledge. A passage in Mr. Hall's letter to me, of April 28, 1780, has, both yesterday and to-day, been sweet to me:—'How awfully mysterious are divine providences! The Lord help us to approve and adore, with cordial affections, the dispensations of God! We shall, one day, see we *could* not have been *so* well in any other condition as in that in which the Lord has placed us, nor without the various afflictions we meet with by the way. I have lately thought, that religion is not designed to *please* us now, but to *profit* us, to teach and dispose us to *please God.* And those who please him, he will please them hereafter.'

"I am not without some fears, that, as the time of trial is limited to *one year*, you should some of you be hankering still in your minds after me; which if you should, it would make me exceedingly unhappy. I do not mean to spend what I have, but if possible, to live according to what I shall have coming in, and to bow my shoulder to the yoke with contentment. It is therefore, likely I shall stay longer, perhaps all my life. I therefore humbly and most earnestly beseech you, by all that belongs to your own welfare and my future peace, to drop all thoughts whatever of my removal, and to look up and look out for some other person to be your pastor. The great Head of the church direct your choice!

"Great happiness is what I do not look for now; but it would serve to increase the little I have remaining, to receive one more letter from the church at Kettering; or if that is too much trouble, from Mr. Wallis, by the church's consent, expressing these two things—That you entertain no hard thoughts of me, as if I had in any respect used you ill—and that you give up all thoughts of my removal, and intend to look out elsewhere. Give my love to any of the ministers whose judgment I consulted, and tell them what I say. Accept the same to yourselves. That Jehovah-jireh may see and provide for you, is, my dear Brethren, the prayer of Yours, very affectionately,

"A. F."

This was indeed a grievous disappointment to the church at Kettering, whose expectations of enjoying the blessing of Mr. Fuller's ministry had been raised to a high degree, and were now so unexpectedly disappointed. But though his best friends in the ministry were ready to disapprove of the mode adopted for settling the business, and especially of referring at last to Mr. Robinson; (who might have been suspected of a sinister design, had he given different advice, as some of Mr. Fuller's ablest friends lay just between Soham and Cambridge, and might prefer attending his ministry, if their present pastor should be removed,) yet they had no doubt of Mr. Fuller's being actuated by self-denying principles, in continuing in his present station. The church at Kettering also acquitted him of all blame, and engaged Mr. Hall to apply to Bristol for a young minister; but were assured by Dr. Evans, that he knew of no suitable person. Their exemplary deacon, Mr. Wallis, laid it still more deeply to heart. A constitutional tendency to dejection led him to suspect that Mr. Fuller had perceived some defect in him, that prevented his acceptance of their call; or that God himself suffered the church to meet with this disappointment, on his account. Mr. Fuller, who had the highest esteem for his character, soon removed the former suspicion, and endeavoured by letter to counterwork the latter. Their former minister visited his friends at Kettering, towards the close of 1781; but, though he spoke for about half an hour twice on the Lord's day, there seemed to be no prospect of his being able to resume his work, nor could they hear of any one likely to suit them.

In a letter to Mr. Wallis, dated March 13, 1782, Mr. Fuller observes—'I am glad to hear Mr. M. has visited you, but sorry that his affliction disables him from resuming the work of the ministry. It would have rejoiced my heart both on his and your account, to have heard of his being happily restored to you again: but providence is a great deep. Our work seems to be, not to scan, but to wonder and submit. These afflictions with many other things we meet with here, are suited to a state of trial, to discover to us our depravity, and bring our graces, our love, patience, and submission to the proof. Read that golden passage from Dr. Bellamy, in Mr. Ryland, jun.'s sermon, *on God's Experimental Probation of Intelligent Agents*, p. 45.*

At the Association, held at Olney, in 1782, Mr. Fuller was one of the preachers, on June 5; but I believe he was prevented from visiting Kettering, by the small-pox being in the town. After his return, in a letter to Mr. Wallis, dated July 3, he remarks—"We have had a day of fasting and prayer since my return: but nothing was said to me. It was a time of much tenderness, with others and myself too; however, I believe no feelings will induce me to act, one way or other, contrary to what I think is right in the sight of God. That is what I am determined to do. A. F."

On the 19th of July, in a letter to Mr. Wallis, he writes thus: "You ask in yours, 'Will the Lord raise desires in his own people, merely to disappoint them?' You think not; seeing that God hath said, 'The desire of the righteous shall be granted.' Certainly, if God does excite desires, and then disappoint them, it is for some higher end than *merely* their disappointment. You will not think, dear Sir, that I mean to discourage you, if I should say, the above explanation of the text in Proverbs is inconsistent with truth. I once heard a ser-

* "It is reasonable and fit, and a thing becoming and beautiful, that beings in a state of probation should be tried: and God looks upon the present outward ease and comfort, even of his own people, as a matter of no importance, compared with things spiritual and eternal. Eternity, with all its importance, lies open to his view; and time appears as a point, and all its concerns as comparatively of no worth. If the wicked are in prosperity, and the righteous in adversity, or all things come alike to all, God is well pleased; because things of time are of so little importance, and because such an administration of things is suited to a state of trial. There will be time enough hereafter for the righteous to be rewarded, and the wicked punished. In this view of things, we may, in a measure, understand the darkest, and account for the most mysterious dispensations of providence, and discern the wisdom of the divine government." *Preface to Bellamy's True Religion Delineated*, p. iii. This admirable book has been reprinted, recommended by Mr. Fuller.

mon,* from Psa. cxlv. 19. The minister proposed first to *explain* his subject, and, in so doing, he delivered something like this: 'God will not grant us every desire. That is our mercy: for (1.) *Some of them are sinful.* David desired to be revenged on Nabal, and his *innocent* family. Jonah desired Nineveh's ruin. (2.) *Others would not be for our good.* David desired the life of the child he had by Bath-sheba; David also desired the life of Jonathan: neither of which would have been for his good. (3.) Nay, not every *righteous* desire. It is a righteous desire, for a minister to desire the salvation of those that hear him. So Paul declared—I would to God that all that are here present were altogether such as I am. Acts xxvi. 29. So again, —I could wish myself accursed from Christ, for my brethren's sake, my kinsmen according to the flesh! Rom. ix. 1. David *desired* to build an house for God, and it was a righteous desire; for God took it well at his hands: yet he did not grant it. Kings and prophets desired to see the Lord's Messiah, and yet did not see him. How then are we to understand it? Answer. The *sum*, or *substance* of their desires shall be fulfilled. What is the main desire of a seaman?—that he may arrive at the haven. So saints will be brought to their desired haven. What, of a pilgrim? See Heb. xi. 16. So all the desires of a Christian are summed up in this—*That he may eternally enjoy God, and be like him.* See 2 Sam. xxiii. 5.' Doubtless, there is great mystery in these things: however, I think it is certain that when God raises a spiritual desire in a person, it is *often*, though not *always*, with an intention to bestow the object desired."

On the 20th of August, 1782, he writes thus to Mr. Wallis: "Since I saw you, though it is but a little time, yet I have had great exercises. The day I parted with you, calling in the evening on one of my friends, my feelings were tried by what you know is the most effectual battery on my heart of any thing; I mean *bitter weeping*. The Lord's day following, the meeting-house, to say all in one word, was a *Bochim!* The most unfeigned sorrow, I believe prevailed almost in every heart. For my own part, I found it exceedingly difficult to go on in preaching, and to keep from weeping quite out! I hastened, as soon as worship was over, to get alone, and there gave full

* When I transcribed this sermon, I suspected it was his own, and have since ascertained it to have been so.

vent to all my sorrow. We had a private evening meeting, which was more trying to me than the day. I saw such a spirit in the church in general, which had I seen half a year ago, I could never had left them, come what would, whatever I do now ! I went home to my house, with a heart full of distress, and my strength nearly exhausted with the work and weeping of the day.

" The next day, August 12, I devoted to fasting and prayer: found special outgoings of heart, and encouragements to pray, from many Scriptures. I scarcely remember such a day, for tenderness and importunity in prayer, in my life. Two days after, I felt my spirits all the morning exceedingly depressed: got alone and found a heart to pray, with, I think, greater importunity than I had done before. Oh ! it seemed as if I *must* have my petitions granted, or I could not live ! This last Lord's day was a tender day ; but not like the Lord's day preceding,

" Truly Sir, nothing but the thoughts of an open door for greater usefulness in Christ's cause, (Surely this is not an illusion !) and my having been so engaged to pray for the coming of Christ's kingdom, could have kept me from dropping all opposition, and yielding to the church's desire. All their former treatment towards me I cannot remember. I am constrained, not only to forgive it, but to forget it. And as to profit or reputation, things at which I have been charged with aiming, these seemed no more that the mire in the streets. I cannot say what I shall do. I desire to be governed by judgment, and mean to be so : but these things influence my judgment ; and that which appeared clear before, has appeared doubtful since. Some of my friends also, who thought my way clear before, think it doubtful now. Oh ! it pains me to the heart, to put you and my dear friends to so much pain. I have often of late, lamented before the Lord, my unhappy situation—that it should be my lot to be reduced to the painful necessity, to say the least, of injuring, at one place or the other, that cause which of all things in the world I most dearly love. My dear friend, I must beg of you not to have your expectations raised too much. Indeed I am ashamed to mention their being raised at all ; only I know how you are. Truly, I am not without a dread of being made a curse to you, if I come. I feel such barrenness and carnal-mindedness habitually prevail, as often has made me think

my labours would be blasted, be where I might. I know not but such is your partial opinion of me, that you will be apt to impute this to a peculiar sensibility of the plague of my own heart: but verily this is not the case. My soul is indeed like the lands of Jericho, *barren*, and almost all my services, like its waters, *naught:* and, unless something extraordinary be done to the spring-head of all, to heal the waters, like what was done by the prophet Elisha, my barrenness will be my plague, and the plague of those about me.

"I must farther beg of you not to move it to the church to give me any farther call. If I leave Soham, I shall come, not doubting their willingness to receive me: and if not, the more there is done by the church, as a church, towards it, the greater will be their disappointment. For my own part, the language of my heart is, 'Here I am: let him do with me as seemeth good to him.' I do not expect nor wait for extraordinary directions. All I look for is, to have my way plain, my judgment clear, and my conscience satisfied. Pray to the Lord, my dear Sir, earnestly, yet submissively. I thought it right to give you an honest account of things as above; and I think it but right as honestly to say on the other hand, that all things considered, notwithstanding the check I have lately met with, the evidence for removing rather preponderates, than that for continuing. Meanwhile, till we see the issue of things, may we each become dead to all created good, any farther than as it may subserve the glory of God! So desires

"Your affectionate, but distressed friend, A. F."

The church at Kettering, however, did send him another invitation; and the following is Mr. Fuller's reply:

"To the church of Christ at Kettering. Soham, Sept. 22, 1782.

"Dear Brethren,

"Yours I received, and quite approve of your devoting a day to fast and pray to the Lord, on such a solemn occasion. I thank you for your remembrance of me and the church at Soham, on that day, as well as for your kind and repeated invitation; to which I can only say, that if I should leave Soham at the time you expect, I have no other thoughts than to comply. God only knows how it will be with me, when the time comes. True it is, I give the church here no reason to expect any thing but my removal: but such a spirit of tenderness now takes place among them, that it shakes my confidence, and threatens

to destroy my happiness, if I remove. It is true, I do habitually think of removing; but do not you expect it too much. Hold Christ and your religion with a close hand, but me and every other creature with a loose one. God can bless you without me, and blast you with me. If I come, O that the Spirit of God may come with me! Surely it is my habitual prayer—'If thy presence go not with me, carry me not up hence.' With great respect and esteem, I remain, dear Brethren, Yours in the gospel, A. F."

This painful conflict was at length brought to a close, and Mr. Fuller removed to Kettering in October 1782. Yet still the welfare of the people he had left lay near his heart: as is evident from the following letter addressed to one of them:

"Dear Brother, "Kettering, Dec. 4, 1782.

"How deep are the designs of Providence! 'Too deep to sound with mortal lines,' &c. Since I have been here, I have had various exercises of mind; but the state of the church at Soham has laid nearest of any thing! Such has been the union of affection between them and me, that I suppose no events in time, and I hope none in eternity, will ever dissolve it. This, I know, some would think to be scarcely reconcileable with my conduct in leaving them; but however it may appear, so it is. I can truly say, 'Who among them is afflicted, and I burn not?' My earnest prayers have been in their calamity. I have not yet seen any reason to repent of what I have done. The Lord I think, has been with me hitherto, in my work, and in my private retirements. But alas, poor people! they are destitute! Oh! this after all wounds me. O may He whose name is Jehovah-jireh, see and provide for them! I trust in God they will be provided for. I hear that they keep together, and are in a good spirit. The Lord who loves his cause better than we can, will not suffer, I think, people of such a spirit to fall to the ground. I have many other things to say to you; but I trust shortly to see you. Meanwhile, farewel. The Lord be with you! Your affectionate Brother, A. F."

Long, however, as the people at Kettering had been waiting for him, Mr. F. was not settled as their pastor, till he had been with them about twelve months.

He was previously received as a member, on the following letter of dismission from the church to which he originally belonged:—

"The church of Christ at Soham, of the Baptist denomination, to the church of Christ at Kettering of the same denomination, sendeth Christian salutations.

"Dear Brethren,

"Inasmuch as you have requested, that our Brother and former pastor, Mr. Andrew Fuller, should be dismissed to you, we accordingly comply therewith; though it pains our hearts, and renews our former grief. On the thoughts of such a request, we are ready to give ear to the voice that cried in Ezekiel's hearing, 'O wheel!' His ways are in the great deep, and his footsteps past finding out.

"O that Peter's wish may be accomplished in us—'That the trial of our faith, being much more precious than that of gold which perisheth, might be found to praise and glory, at the appearing of the Lord Jesus Christ!'

"With regard to Mr. Fuller's conduct, as a Christian, while he was with us, we have nothing to lay to his charge. It was, in many respects, very amiable. Relative to his ministerial character—his faithfulness, wisdom, tenderness, and freeness with his friends, were the things which captivated our hearts, and united our affections to him, which make our parting the more trying. But we wish that our loss may be your gain. We therefore consent to grant your request; and hereby dismiss him to you, as a church of the living God, of the same faith and order with ourselves.

"Now, upon your reading and approving of this his dismission to you, and your formal receiving of him, we thereupon, (and not till then) pronounce his open communion with us to cease, and immediately with you to commence. And that it may be to the increase of the Redeemer's kingdom with you, and the promotion of his interest at large, is the desire of

"Yours, in the bonds of Christian love,

(Signed, in behalf of the whole Church, Aug. 10, 1783.)

Wm. Barret; John West; } Deacons.
John Fuller;
P. K. Staples;
John Lofts."

At Mr. Fuller's settlement, which did not take place till October 7, 1783, the work of the day was introduced by Mr. John Evans, of Foxton. The account of the leadings of Prov-

idence given by the church, was very affecting; and so was Mr. Fuller's narration of his exercises of mind, and his Confession of Faith. One of the ministers present, I know, was much moved by it, and made ashamed of his own defects. Mr. Hall's discourse was very instructive; though his excess of modesty, and his high respect for his younger brother, induced him not to give him a *charge*, but only express a *wish*—"The Lord Jesus Christ be with thy spirit." 2 Tim. iv. 22.

Mr. Ryland, jun.* preached to the people, from Acts xx. 31. The Rev. Messrs. David Evans, of Thorne; Sutcliff, of Olney; Symmonds, of Bedford; and Coles, of Long Buckby; engaged in prayer.

Mr. David Evans preached in the evening, from Psa. xxv. 3.—"Let them be ashamed that transgress without cause."—A solid, judicious, discourse. It was altogether a day long to be remembered.

A copy of Mr. Fuller's statement of the circumstances which induced his removal, and of his Confession of Faith, having been found among his papers, will be here inserted. The following is his statement of the circumstances which induced his removal, and of the exercises of his mind on that occasion:

"For me to enter minutely into this affair, might perhaps, be attended with too great a revival of feelings for me, at this time and place, to sustain; and, as the affair is so well known by many here present, I must beg to be indulged in being short.

"It seems a strange thing that is come upon me! I seem, still at times, as if I could scarcely believe it to be true! I was always averse to removals, and had inured myself to look upon them with a jealous eye. I do not, therefore, wonder that others have done the same by mine. I suppose, there was a time when, if any one had suggested the idea of my removal, it would have seemed, to me, a strange, unlikely thing. But however, it was so . . . . . it is come to pass!

"I imagine, it will not be expected that I should enter upon a vindication of my conduct in that affair. I only say this: There were several things concurred together, to make me, first, *hesitate* whether it was my duty to abide where I was, and,

* My father was in London at this time. Neither Mr. Martin, nor Mr. Booth was at Kettering. If they had come from London on purpose to be present I am persuaded they would have been employed in some part of the service. R.

afterwards, to *think* it was not. Desirous, however, of doing nothing rashly, I was determined to wait a considerable time, before I did any thing. My chief desire, I think, was to preserve a conscience void of offence, towards God and towards man. I had, all along, much jealousy of my own heart, and many fears. I frequently laid my case before God, in prayer, with much more importunity than I usually feel. I sometimes devoted days on purpose for fasting and prayer, on the occasion. On some of those days, partly for the church at Soham, and partly for myself, I had, I think, the most earnest outgoings of heart to the Lord, that ever I felt in my life. I consulted many friends, ministers upon the spot, (who knew the case,) and ministers at a distance. I think, to nine of them, some of whom are here present, I told the case as impartially as I was able, and asked their advice. Still my heart felt reluctant at the thoughts of a removal. I submitted the case to three or four indifferent persons, who heard the particulars on both sides. The issue was, I stayed another year. At that time, it was my purpose to remain for life. I told the church at Kettering, in a letter, to that effect. But I soon found, that reproach—reproach unlamented—had broken my heart! The bond of my affection was dissolved. I could not feel a union of spirit; without which, I could not continue. In proportion as I despaired of this, I felt my heart incline towards the church at Kettering. At length, impelled by several motives, (of some of which, especially, I think I shall not be ashamed at the day of judgment,) I removed!—a painful event to me. I have, however, one consolation remaining—that, as far as I know, I acted herein to the best of my judgment and conscience. Yet, after all, I have had many relentings, and many reflections upon some parts of my conduct; as well as fears lest the Lord should blast me in the future part of my life: for, though I have never, to this day, thought *the thing itself* to be wrong; yet I have, upon review, seen a great deal of vanity mixing itself in my motives, and a great deal of folly in some parts of my conduct, for all which I desire to be ashamed.

"Since my removal hither, I have found much outgoing of heart for the welfare of Christ's kingdom, particularly in this part of Zion. When repeatedly requested to take this office upon me, I have not been without my fears; and, might I have indulged that sort of feeling, I suppose I should not have ac-

cepted their invitation for the present. But I wish to attend to the voice of *duty*. Duty seemed to call for my compliance. I, therefore, applied for, and received, a dismission from the church at Soham to the church at Kettering; and have resigned myself up, to serve them in the Lord. I wish it may be for the glory of Christ, and their good: though, I must own, the pleasure of this day is marred to me, because a union with the one church cannot be effected but by a disunion with the other."

The following is a copy of Mr. Fuller's statement of his religious principles:

"I.—When I consider the heavens and the earth, with their vast variety, it gives me reason to believe the existence of a God of infinite wisdom, power, and goodness, that made and upholds them all. Had there been no written revelation of God given to us, I should have been without excuse, if I had denied a God, or refused to glorify him as God.

"II.—Yet, considering the present state of mankind, I believe we needed a revelation of the mind of God, to inform us more fully of his and our own character, of his designs towards us, and will concerning us: and such a revelation I believe the Scriptures of the Old and New Testament to be, without excepting any one of its books; and a perfect rule of faith and practice. When I acknowledge it as a perfect rule of faith and practice, I mean to disclaim all other rules, as binding on my conscience; and as well, to acknowledge, that if I err, either in faith or practice, from this rule, it will be my crime; for I have ever considered all deviations from divine rules to be criminal.

"III.—In this divine volume, I learn many things concerning God, which I could not have learned from the works of nature, and the same things in a more convincing light. Here I learn, especially, the infinitely amiable moral character of God. His holiness, justice, faithfulness, and goodness, are here exhibited in such a light, by his holy law and glorious gospel, as is nowhere else to be seen.

"Here also I learn, that, though God is *One*, yet he also is *Three*—the Father, the Son, and the Holy Spirit. The idea which I think the Scriptures give us of each of the Sacred Three, is that of *person*.

"I believe the Son of God to be truly and properly God, equal with the Father and the Holy Spirit.

"Every thing I see in this sacred mystery, appears to me *above* reason, but nothing *contrary* to it.

"IV.—I believe, from the same authority, that God created man in the image of his own glorious moral character, a proper subject of his moral government, with dispositions exactly suited to the law he was under, and capacity equal to obey it to the uttermost, against all temptations to the contrary. I believe, if Adam, or any holy being, had had the making of a law for himself, he would have made just such an one as God's law is; for it would be the greatest of hardships to a holy being, not to be allowed to love God with all his heart, and with all his soul, and with all his mind.

"V.—I believe, the conduct of man, in breaking the law of God, was most unreasonable and wicked in itself, as well as fatal in its consequences to the transgressor; and that sin is of such a nature, that it *deserves* all that wrath and misery with which it is threatened, in this world and in that which is to come.

"VI.—I believe, the first sin of Adam was not merely *personal*, but that he stood as *our representative;* so that, when he fell, we fell in him, and became liable to condemnation and death; and what is more, are all born into the world with a vile propensity to sin against God.

"I own, there are some things in these subjects, which appear to me profound and awful: but seeing God hath so plainly revealed them in his word, especially in the 5th chapter of the epistle to the Romans, I dare not but bow my shallow conceptions to the unerring testimony of God; not doubting but that he will clear his own character sufficiently at the last day. At the same time, I know of *no other system* that represents these subjects in a more rational light.

"VII.—I believe, as I before stated, that men are now born and grow up with a vile propensity to moral evil, and that herein lies their inability to keep God's law; and as such, it is a moral and a criminal inability. Were they but of a right disposition of mind, there is nothing *now* in the law of God but what they could perform; but, being wholly under the dominion of sin, they have no heart remaining for God, but are full of wicked aversion to him. *Their very mind and conscience are defiled.* Their ideas of the excellence of good, and of the evil of sin, are as it were, obliterated.

"These are subjects which seem to me, of very great importance. I conceive, that the whole Arminian, Socinian, and Antinomian systems, so far as I understand them, rest upon the supposition of these principles being false. So that, if it should be found, at last, that God is an infinitely excellent being, worthy of being loved with all that love which his law requires; that, as such, his law is entirely fair and equitable, and that for God to have required less, would have been denying himself to be what he is; and if it should appear, at last, that man is utterly lost, and lies absolutely at the discretion of God; then, I think it is easy to prove, the whole of these systems must fall to the ground. If men, on account of sin, lie at the discretion of God, the equity, and even necessity, of predestination cannot be denied; and so the *Arminian* system falls. If the law of God is right and good, and arises from the very nature of God, *Antinomianism* cannot stand. And if we are such great sinners, we need a great Saviour, infinitely greater than the *Socinian* Saviour.

"VIII.—From what I have said, it must be supposed, that I believe the doctrine of eternal personal election and predestination. *However*, I believe, that, though in the choice of the elect God had no motive out of himself, yet it was not so in respect to punishing the rest. What has been usually, but perhaps, improperly, called *the decree of reprobation*, I consider as nothing more than *the divine determination to punish sin, in certain cases, in the person of the sinner.*

"IX.—I believe, that the fall of man did not at all disconcert the Great Eternal; but that he had from eternity formed a plan upon the supposition of that event, (as well knowing that so it would be,) and that, in this *everlasting covenant*, as it is called, the Sacred Three, (speaking after the manner of men,) stipulated with each other for the bringing about their vast and glorious design.

"X.—The unfolding of this glorious plan to view, I believe, has been *a gradual work from the beginning*. First, it was hinted to our first parents, in the promise of the woman's seed; then, by the institution of sacrifices, by types, prophecies, and promises, it was carried on, throughout the Mosaic dispensation: at length, the Son of God appeared, took our nature, obeyed the law, and endured the curse, and hereby made full and proper atonement for the sins of his own elect; rose

again from the dead, commissioned his apostles to go into all the world and preach his gospel, and then triumphantly ascended above all heavens, where he sitteth at the right hand of God, interceding for his people, and governing the world in subserviency to their welfare, till he shall come a second time to judge the world.

"I cannot reflect upon this glorious procedure, with its all glorious Author, without emotions of wonder and gratitude. As a workman, he might be truly said *to have his work before him!* At once he glorified the injured character of God, and confounded the devil---destroyed sin, and saved the sinner!

"XI.—I believe, that such is the excellence of this way of salvation, that every one who hears, or has opportunity to hear it proclaimed in the gospel, is bound to repent of his sin, believe, approve, and embrace it with all his heart; to consider himself, as he really is, a vile, lost sinner; to reject all pretensions to life in any other way; and to cast himself upon Christ, that he may be saved in this way of God's devising. This I think to be true faith, which whoever have, I believe, will certainly be saved.

"XII.—But, though the way of salvation is in itself so glorious, that a man must be an enemy to God, to mankind, and to himself, not to approve it; yet I believe, the pride, ignorance, enmity, and love to sin in men, is such, that they will not come to Christ for life; but, in spite of all the calls or threatenings of God, will go on, till they sink into eternal perdition. Hence, I believe, arises the necessity of an almighty work of God the Spirit, to new-model the whole soul, to form in us new principles or dispositions; or, as the Scriptures call it, to give us *a new heart* and *a new spirit*. I think, had we not first *degenerated*, we had stood in no need of being *regenerated;* but as we are by nature, depraved, we must be *born again*. The influence of the Spirit of God, in this work, I believe to be always effectual.

"XIII.—I believe, the change that takes place in a person at the time of his believing in the Lord Jesus Christ, is not only *real*, but *relative*. Before our believing in Christ, we are considered and treated by God, as a lawgiver, as under condemnation; but having fled to him for refuge, the law, as to its condemning power, hath no more dominion over us, but we are

treated, even by God the judge, as in a state of justification. The subject-matter of justification, I believe to be nothing of our own moral excellence; but the righteousness of Christ, alone, imputed to us, and received by faith.

"Also I believe, that, before we believe in Christ, notwithstanding the secret purpose of God in our favour, we are considered, by the moral Governor of the world, as aliens, as children of wrath, even as others; but that, on our believing on his Son, we are considered as no more strangers and foreigners, but are admitted into his family, and have power, or privilege, to become the sons of God!

"XIV.—I believe, all those who are effectually called of God never fall away, so as to perish everlastingly; but persevere in holiness, till they arrive at endless happiness.

"XV.—I believe, it is the duty of every minister of Christ plainly and faithfully to preach the gospel to all who will hear it; and, as I believe the inability of men to spiritual things to be wholly of the *moral*, and therefore, of the *criminal* kind—and that it is their duty to love the Lord Jesus Christ, and trust in him for salvation, though they do not; I, therefore, believe free and solemn addresses, invitations, calls and warnings to them, to be not only *consistent*, but directly *adapted*, as means, in the hand of the Spirit of God, to bring them to Christ. I consider it as a part of my duty, which I could not omit without being guilty of the blood of souls.

"XVI.—I believe, the ordinances which Christ, as King of Zion, has instituted for his church to be found in, throughout the gospel day, are especially two; namely, Baptism and the Lord's Supper. I believe the subjects of both to be those who profess repentance towards God, and faith towards our Lord Jesus Christ; and on such I consider them as incumbent duties. I believe it essential to Christian Baptism, that it be by *immersion*, or *burying* the person in water, in the name of the Father, the Son, and the Holy Ghost. I likewise believe, Baptism, as administered by the primitive church, to be *prerequisite to church communion;* hence I judge what is called strict communion to be consistent with the word of God.

"XVII.—Although I disclaim personal holiness, as having any share in our *justification*, I consider it absolutely necessary to *salvation;* for without it 'no man shall see the Lord.

"XVIII.—I believe the soul of man is created immortal; and that, when the body dies, the soul returns to God who gave it, and there receives an immediate sentence, either to a state of happiness or misery, there to remain till the resurrection of the dead.

"XIX.—As I said that the developement of God's plan has been gradual from the beginning, so I believe *this gradation will be beautifully and gloriously carried on.* I firmly and joyfully believe, that the kingdom of Christ will yet be gloriously extended, by the pouring out of God's Spirit upon the ministry of the word: and I consider this as an event, for the arrival of which it becomes all God's servants and churches most ardently to pray! It is one of the chief springs of my joy in this *day of small things*, that it will not be so always.

"XX.—Finally, I believe that Christ will come a second time, not as before, to save the world, but to judge the world. There, in the presence of an assembled universe, every son and daughter of Adam shall appear at God's tremendous bar, and give account of the things done in the body; there sinners, especially those who have rejected Christ, (God's way of salvation,) will be convicted, confounded, and righteously condemned! These shall go away into everlasting punishment: but the righteous, who through grace have embraced Christ, and followed him whithersoever he went, shall follow him there likewise, and enter with him into the eternal joy of their Lord. This solemn event, I own, on some accounts, strikes me with trembling; yet on others, I cannot but look on it with a mixture of joy. When I consider it as the period when God will be vindicated from all the hard thoughts which ungodly sinners have indulged, and the hard speeches which they have spoken against him; when all wrongs shall be righted, truth brought to light, and justice done where none here could be obtained; when the whole empire of sin, misery, and death shall sink like a millstone, into the sea of eternal oblivion, and never arise more; when God's whole plan shall be exposed to the view of admiring millions;—when, I say, I consider it in this view, I cannot but look upon it as an object of joy, and wish my time may be spent in this world, in 'looking for and hasting unto the coming of the day of God.'"

MEMOIRS OF MR. FULLER.

CHAP. IV.

EXTRACTS FROM HIS PRIVATE DIARY, BEGINNING JUNE 3, 1780, AND ENDING JANUARY 10, 1782.

CONSIDERABLE use has already been made of this manuscript in the preceding Chapter; wherein many extracts were inserted from it, indicating his tender regard for the people with whom he was first united, and his conscientious concern, when he found it necessary to think of leaving them, to do nothing contrary to the divine will.

I shall now make a more general use of it, to show in how remarkable a degree he watched over his own heart, and constantly maintained a conflict with indwelling sin; and also, how anxiously he was concerned for the success of his ministry, and the spiritual welfare of his people.

I will transcribe the substance of what is recorded in the *first two months*, just in the *order of time*.

"June 14, 1780.—Went out to visit some fallen brethren. Convinced that no art was necessary in religion, resolved to

proceed with all plainness and openness. Did so, and hope for good effects. Left each party with weeping eyes . . But oh! how liable to sin myself!

" 16.—Felt the importance of religion, and a desire of seeing the glory of Christ, and being conformed to his image. Saw a beauty in Eccles. xii. 13.—' Fear God, and keep his commandments: for this is the whole of man.'

" June 17, 1780.—Some light, but little life. A great part of the day, how dull! O that what little light I have had, had been more transforming! Have been thinking on 1 Cor. iii. 18. —but, oh! how little changed! I think I have seen one thing to-day—That speaking ostentatiously of any thing laudable in ourselves, is the way to mar all the peace or pleasure that we enjoy in it. I think I see that this is a sin which easily besets me, and which needs being guarded against.

" 18.—I found a solid satisfaction to-day, in preaching in a searching manner, from 1 Cor. xi. 31.—' If we would judge ourselves, we should not be judged:' but wish to feel it more.

" 20.—O how my days are spent! Grace, how inactive! Sin, how active! Surely exaggeration is a sin that easily besets me! May I be more upon my watch against it!

" 21.—What! have the powers of grace and sin concluded a truce? I feel to-day, as if both lay nearly still; as if I were strangely destitute of all thought; devoid of pleasure, carnal or spiritual; or sorrow, whether godly or worldly.

" 22.—O that I might feel more of the power of religion, and know more of the love of Christ, which passeth knowledge! I think I see divine excellence in such a life. O that thou wouldest bless me indeed, and enlarge my coast! I am going, God willing, to visit a friend to-day. O that a spirit of watchfulness, savour, and fellowship with Christ may attend me!

" 24.—I see what a strait course it is to steer between legality and libertinism. I have been for some time, trying to walk more closely with God; and now I find the sparks of self-righteous pride begin to kindle. I have been thinking to-day of Isaiah ii. 11. I have reason to be humbled for having so little humility: yet I think I have tasted a sweetness in that plan of redemption which stains the pride of all flesh.

"25. (Lord's day)—Felt satisfaction in preaching, and in hearing J. F. relate his experience. O that I may feel more of the haughtiness of my heart brought down!

"26.—Dull and unaffected. How soon do I sink from the spirit of the gospel! I have need of thine intercession, O Lord Jesus, that my faith fail not.

"27.—O how difficult is my situation! Providence seems to go against me, yet I am in a strait what to do. Lord, and what shall I do? O that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!

"28.—Have found my heart tenderly affected several times, especially to-night, in prayer respecting my critical situation. Oh! Providence, how intricate! If rough roads are marked out for me, may my shoes be iron and brass! I found, to-day, a peculiar sympathy towards poor people under trying providences: thinking I may have to go that road. 'Teach me to do thy will, for thou art my God: thy spirit is good, lead me into the land of uprightness!'

"29.—It is good to visit the poor, that we may know their cases, exercise sympathy and charity towards them, and learn gratitude, and many a lesson in the doctrine of providence.

"O what a horrid depth of pride and hypocrisy do I find in my heart! Surely I am unfit for any company. If I am with a *superior*, how will my heart court his praise, by speaking diminutively of myself, not forgetting to urge the disadvantages under which I have laboured, to excuse my inferiority; and here is a large vacancy left, in hope he will fill it up with something like this—'Well, you must have made good improvement of what advantages you have enjoyed.' On the other hand, when in company with an *inferior*, how full of self am I! While I seem to be instructing him by communicating my observations, how prone to lose sight of *his* edification, and every thing but my own self importance; aiming more to discover my own knowledge, than to increase his!

"While I make these observations, I feel the truth of them. A thought has been suggested to write them, not as having been working in my heart to-day, but only as *discovered* to-day. Oh horridly deceitful and desperately wicked heart! Surely I

have little else in my religious exercises, but these workings. I am afraid of being deceived at last. If I am saved, what must the Son of God have endured!

"July 1.—My soul has been dejected to-day, in thinking on the plague of the human heart; but I have been sweetly refreshed to-night, by a hymn of Dr. Watts, (85th, Second Book,) 'Why does your face, ye humble souls,' &c. This was my dear Brother Diver's funeral hymn. I had a sweet time in prayer to night. Through the glass of my depravity, I see, O I see the preciousness of that blood which flowed on Calvary! O that the ideas I have had to-night were written indellibly on my heart! But alas! one hour of sin will, I fear, efface them all.

"July 2, 1780.—Surely my views of myself, of divine love, and of the blood of Christ, never were clearer, nor yielded me greater satisfaction, than last night and to-day. I retained the savour throughout this forenoon, though it seems abated this afternoon. Well, it has been a time of refreshment to my soul. But, perhaps I may have somewhat at hand to balance it. O that I could retain the ideas I have had to-day! I thought God was such an infinitely lovely being, that it was a great sin not to love him with our whole hearts. I thought one perpetual flame of supreme love was his natural due from every intelligent creature, and that the want of such love merits damnation. And I am under peculiar obligations to love him.

"4.—Alas! how strange it is! Those things, of which, a day or two ago, I could not think without a flood of tears, I now feel make little impression on my mind, which seems in a sluggish, jaded, and almost sceptical frame. Ah! how soon are those ideas effaced! When shall my love be one eternal flame? I fear some trial is at hand. O may the Lord keep me!

"5.—I found some pleasure to-day, in preaching from Hos. xiii. 9. 'O Israel, thou hast destroyed thyself, &c. I love to open the purity and extent of God's righteous law, and thereby the depravity of human nature. Here I see the greatness of grace.

"6.—Dull and unaffected. I sometimes feel a spirit of idle sceptical despair; as if the difficulties that attend the finding out what is truth and duty were insurmountable. O Lord, keep

up in me a spirit of activity, and teach me to know and do thy will. May I know what is that good, perfect, and acceptable will of God!

"7.—Heaviness of heart makes me stoop.

> O time, how clogg'd with cares!
> How pregnant life with ills!
> Sin, like some poisonous spring, my cup
> With dregs of sorrow fills.

But why do I cry by reason of my *affliction*; on account of mine *iniquities* do these things come upon me. O Lord, how justly mightest thou open ten thousand springs of wo, ten thousand flood-gates of sorrow, and let them all in upon me. Yet thy mercies are new every morning: it is of the Lord's mercies that I am not consumed.

"10.—I had an affecting time to-night, in going a road where, about twelve or thirteen years ago, I had many a season of sorrow and joy. O *here* I saw myself lost, *there* I had a sight of the Saviour; *here* I went bowed down with fear and despair, *there* I was sweetly cheered with a view of the faithfulness of God; in *this* place I mourned my desolate state, in *that* the state of the church lay heavily upon me; *yonder* my hopes respecting the church were excited, by thinking of Psa. cxxii. 1, 2, 8, 9. O what strange events since! By the help of God I have continued to this day. When my soul is cast down within me, may I 'remember thee from the land of Jordan, and of the Hermonites from the hill Mizar!'

"12.—O wretched man that I am! who shall deliver me from the body of this death? O mine iniquity! Surely I had rather die than feel again what I have felt of the odoius risings of this unholy heart. O the wormwood and the gall! Tremble my soul, at the rising of that which has so often filled thy cup with bitterness; that which made thy Lord, as it were, shrink back from suffering! O may the remembrance of *this* make thee shrink back from sinning! Surely the renewal of a fresh conflict with old corruptions is not the trial I feared? Lead me not into temptation, but deliver me from evil, O Lord!

"15.—Alas! with what can I go forth to-morrow? My powers are all shackled, my thoughts contracted. Yesterday

and this morning, I seemed to feel some savour; but now, all is gone, like the seed by the way-side, which the fowls of the air devoured.

"Bless the Lord! To-night I have felt a melting sense of the heinous nature of backsliding from the Lord, while thinking on Jer. ii. 5. 31.—33. Bless the Lord, O my soul, and all that is within me bless his holy name. He maketh me to renew my strength like the eagle, dissolves my hardness, disappoints my fears, and touches my lips as with a live coal from his altar. Bless the Lord, O my soul!

"July 16, 1780.—Last night I thought I looked upon the approaching Lord's day as wearing this motto—'Holiness to the Lord;' but to-day, how have I been teased with vain thoughts that lodge within me. Yet I was helped through the day, and found it on the whole, 'a good day,' though not so savoury as I could have wished.

"18.—Great part of this day sadly mispent: but have had a sweet evening, in views of the latter day glory, from reading Isaiah xi. xii.* How dark the day in which I live! 'Watchmen, what of the night? Watchmen, what of the night?'

"19.—I have this day had a proof of my weakness. Being engaged in a controversy, I found my spirit too much stirred. O how unfit am I for controversy!†

"20.—O peace, thou inestimable jewel! The Lord grant I may never enter the polemical lists!†

* Little did he then think, that in twelve years more, he should assist in the first formation of one Missionary Society, which for twenty-three years, should call forth all his energies, as their Secretary; and which would send forth to the East Indies, laborious and faithful Missionaries, who (besides turning many from the worship of idols, to serve the living and the true God, and to wait for his Son from heaven, even Jesus, who saveth us from the wrath to come,) would also, before the time of his death have made great progress in translating the Scriptures into *twenty-seven* languages; while many other Societies would be formed, both in Britain and America, for the same purpose of opening the door of faith to the Gentiles. R.

† As little also did he imagine, how much of this sort of work he must do for God; who intended to make him "valiant for the truth on the earth," and to render him one of the most able, temperate, cautious, and useful controversial writers of his time; a strenuous defender of evangelical truth, against False Calvinism and Antinomianism, and likewise against the Arminians, Socinians, Deists, Universalists, and Sandemanians. R.

"21.—Dejected, through worldly and church concerns; but had some relief, to-night, in casting all my care upon the Lord, hoping that he careth for me. The Lord undertake for me! O thou that managest worlds unknown, without one disappointment, take my case into thy hand, and fit me for thy pleasure. If poverty must be my portion, add thereto contentment.

"22.—Ah! how heavily do I drag on without the Lord! I can neither think, nor do any thing to purpose. Lord, help me! Sin how deceitful! While we may obtain an apparent victory over one sin, we may be insensibly enslaved to another: it may seem to flee before us, like the men of Israel before the Benjamites, and yet retain an ambushment, to fall upon our rear.

"27.—O what an ocean of impurity have I still within me! What vain desires lodge in my sinful heart! Rich must be the blood that can atone, infinitely efficacious the grace that can purify, and inconceivable the love that can remain without the shadow of turning, amidst all this vileness! O, had every creature in heaven and earth joined in assuring me of God's love to me, surely I could never have believed it, but for the assurances grounded on his own word!

"29.—Surely I do not sufficiently study the cases of the people, in my preaching! I find, by conversation to-day, with one seemingly in dying circumstances, that but little of my preaching has been suited to her case. Visiting the sick, and conversing sometimes even with the unconverted part of my hearers, about their souls, and especially with the godly, would have a tendency to make my preaching more experimental.

"Am not I a fool, and slow of heart to believe? Notwithstanding all the Scripture says of my impotency, all the experience I have had of it, and all my settled and avowed principles, how hard is it for me to believe that I am *nothing!* Ah! can I live near to God, set or keep the springs of godliness agoing in my soul, or investigate the things of God to any purpose? No, I cannot. When I am weak, then, and then only, am I strong. When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died."

Omitting the frequent repetition of such exercises as are common to all Christians, I shall no longer follow the order of time, but select such extracts as seem most important, and arrange them under five or six different heads.

(1.) PERSONAL RELIGION EXEMPLIFIED, IN BOTH THE PAINFUL AND THE PLEASANT EXERCISES OF HIS MIND.

I begin with the former: but cautioning my readers against being, in any degree, reconciled to the workings of evil, because the same defects and defilements have been acknowledged by other good men. My soul has long nauseated the thought of taking comfort from the hope, that if I knew all of the best of men, I should find they were nearly as poor creatures as myself. All have doubtless to maintain a daily conflict; but God forbid I should please myself with the idea, that they do not more frequently get the victory than I. I never wish to think otherwise, than that thousands of saints on earth have lived nearer to God than I ever did: though I am sure they will give all the praise to Him that worketh in them to will and to do of his good pleasure.

I have no wish, however, to conceal the humiliating complaints of my dear Brother; who will no more complain again, as he did in the following extracts:—

"Sept. 12, 1780.—Very much in doubt, respecting my being in a state of grace. I cannot see that I have, or ever had, for any constancy, such an idea of myself as must be implied in true humility. The Lord have mercy upon me, for I know not how it is with me! One thing I know---that, if I be a Christian at all, real Christianity in me is inexpressibly small in degree. Oh! what a vast distance is there, between what I ought to be and what I am! If I am a saint at all, I know I am one of the least of all saints: I mean, that the workings of real grace in my soul are so feeble, that I hardly think they can be feebler in any true Christian. There is not only an inexpressible distance between what I ought to be and what I am; but between what primitive believers, yea, the Scripture saints in all ages, seem to have been, and what I am. I think,

of late I cannot, in prayer, consider myself as a Christian, but as a sinner, casting myself at Christ's feet for mercy.

"Oct 11.---Surely my soul is in general, like the earth when it was a confused chaos---'without form, and void,' and as when 'darkness covered the face of the deep.' I think, I know but little of the power of religion. Surely I am a novice in experience! I find my heart somewhat tender, to-night; but feel myself full of darkness, deadness, and pollution. The Lord have mercy upon me!

"What an emptiness in all earthly enjoyments! Nothing therein is suited to my immortal thirst. I must go in quest of a better country, even an heavenly one: there I shall be satisfied.

"12.---O what a world is this; and what a life do I live! I feel myself the subject of much evil. Real religion seems to be something at which I aim, but cannot attain. I may say of it, as Solomon said of wisdom---I thought to be religious, but it was far from me.

"Nov. 7.---Somewhat affected, in thinking on the annoyances of the spiritual life: stupidity, coldness, confusion, sin of all kinds---O what annoyances!

"Affected also, to-night, with the goodness of God to me, as a God of providence. I enjoy what the holy apostles, and what even the King of the universe, when an inhabitant here, did not enjoy . . . . . yet, O how ungrateful!"

But he records also many mental exercises of a more *pleasing* kind: such are the following:---

"Aug. 16, 1780.---I had pleasure in reading Josh. xxi. 43---45. and in thinking of Psa. xvi. 11. How great is his faithfulness! How great will be our joy to see every promise fulfilled! Thought I saw a divine beauty in doing as Enoch did, who 'walked with God.' O that I may, till God shall take me!

"Sept. 22.---I was somewhat moved, this morning, in thinking of the mercy of God---how it was a hedge about us, preserving us from the ravages of the very beasts and birds; nay, from the very stones. The whole creation groans and suffers through us, and would retaliate the injuries we have done them, were not a covenant made, on our behalf, with them. See Hos. ii. 18. Job v. 13.

" Sept. 23, 1780.—[In the morning of this day, he made the heaviest complaints of dulness, and want of spiritual life and savour; fearing, it must render his ministry utterly useless: yet in the evening he adds—] O blessed be God, he has appeared once again. To-night, while I prayed to him, how sweet was Col. i. 19. to me. That which has pleased the Father pleases me. I am glad that all fulness dwells in Him. It is not fit it should dwell in me, nor that I should have the keeping of my own stock.

> Expand thy powers, enlarge thy breast;
> For boundless fulness dwells in Christ.

O for some heavenly clue, to guide me to the fulness of Christ! O for an overcoming faith!

" Oct. 3.—[He notices his spiritual enjoyment, under a sermon, at the Minister's Meeting at Kettering, on Prov. xvii. 3. which was afterwards printed, at his desire and that of the other ministers present, entitled, *God's Experimental Probation of Intelligent Agents.*]

" 8. (Lord's day.)—Bless the Lord, I have had a better day, to-day, than for some time. The 'great things God hath done for us' have been sweet things to me.

" 14.—Solemn thoughts, on the holiness, justness, and goodness of the law of God. Desirous of God's presence to-morrow.

" 23.—I was strengthened in reflecting on what I delivered last night, from Psa. xxix. 2.—'Give to the Lord the glory *due* to his name.' Jude 15. and 1 Cor. xvi. 22. were somewhat to me, on the same subject.

" 30.—Had some view, to-night, of the hardships of poverty. What mercies do I enjoy; yet how ungrateful am I! What a world of self-sufficiency is there in our hearts! Whence springs our desire of riches, dominion, &c. but from an idea of our sufficiency to manage each as we ought? At least, this is implied in those desires. Were we truly emptied of self-sufficiency, we should be, like Agur, afraid of these.

" Nov. 9.---Found an heart to pray, to-day---Into thine hands I commit my spirit.----Enlighten my judgment, guide my choice, direct my conscience, and keep it tender. Found my

heart disposed to ask connsel of God, and leave him to guide me in his own way.

"10.---O that I might be guided some way! My heart is much perplexed, but found liberty in prayer. Towards night, was affected in reading the 23d and 24th chapters of Jeremiah, and earnest in prayer.

"March 3, 1781.---A very affecting time, in thinking on the growth of a Christian---that those who grow most in grace are far from thinking themselves to be eminent Christians.

"26.---My soul is discouraged, because of the way. I am full of confusion: see thou mine affliction! O that I knew what was my duty! Let me not err for want of knowledge, and pierce myself through with many sorrows! I think my soul is like the body of an aged man: even a grasshopper becomes a burden! I seem unable to endure any thing more! I had an affecting time in prayer on these subjects. I thought, what an immense fulness of light and happiness dwelt in God; how easily could he inform my mind, and comfort my heart: what fulness in the Holy Scriptures, enough to furnish the man of God thoroughly, for every good work. All I want is to find something that suits my case.

"29.---Thoughts on the advocateship of Christ, from John xvi. 7. and xiv. 2. have been precious to me: and of his prophetic office, from Matt. xvii. 5. 'This is my beloved Son---- *hear him.*'

"What a wonder am I to myself! Compared with what I deserve to be, how happy my condition; compared with what I desire to be, how miserable!

"30.---Much melancholy gloom to-day; yet some melting thoughts on the astonishing profusion of divine love. Several passages seemed sweet to me---'God is willing the heirs of promise should have strong consolation.---If any one sin, we have an Advocate with the Father.---Saul, Saul, why persecutest thou me?---What have I done to thee, O my people? wherein have I wearied thee? testify against me.'*

"June 29, 1781.—The conduct and condition of some wicked people make me bless God, to-night, for conscious integrity. Christ's yoke is truly easy. Purity carries its own reward with

* Heb. vi. 17. 1 John ii. 1. Acts ix. 4. Micah vi. 3.

it. O the guilt, the misery, that results from a submission to the yoke of Satan! Well—it is by the grace of God I am what I am: nor is any sin so black or so detestable, but I am liable to fall into it. Lord, keep me!

"Aug. 11.—Have been ravished, as it were, to-day, in reading the account of the council held by the apostles and elders, Acts xv. O the beauty and simplicity of primitive Christianity!

"12.—Had a sweet forenoon, in thinking on the mediation of Christ, and in preaching upon that subject, from Ephes. ii. 13.

"16.—Serious, and somewhat pleasant. Wrote some thoughts on the holy angels taking pleasure in looking into our redemption.

"27.—I had pleasure in conversing on Rom. viii. 33. Methought, it indicated the fulness of the Redeemer's righteousness; partly, from the character of the justified; and, partly, from the character of the justifier—God, the all-scrutinizing, impartial Judge.

"Sept. 2.—A sweet savour of spirit, at night, in talking with Brother West, on God's justice and faithfulness, as discovered in the plan of redemption; and in repeating to him the substance of the afternoon's discourse, on Rom. viii. 33, 34.

"15.—What a difference between the book which I keep, and that which God keeps! O what an awful, black diary could he produce against me in judgment!

"29.—I seem very desirous to go more than I have done in a way of dependence on the Lord. In riding to Littleport, had much solemn exercise of mind, on almighty love.—'How shall I put thee among the children?'

"Oct. 6.—Very heavy in heart. Be not far off, O Lord, for trouble is near! Exceedingly melted, in thinking on Hos. vi. 4. 'O Ephraim, what shall I do unto thee?'

"Nov. 15.—This morning, had some interesting conversation with my wife, on little faith, great depravity, a great Saviour, and genuine love to God, from a spiritual discernment of his glory, and delight in the character of the true God.

"Dec. 20.—Religion appeared to me to be full of *greatness*. A *great* God, possessed of *great* excellencies, whence arise

great obligations: hence the *great* evil of sin; and hence the need of a Saviour, and a *great* one. All in religion is *great*. O that I had a *great* sense of the importance of divine things! Lord, increase my faith!

"28.—Thought, to-day, on account of family circumstances, what a matter of importance is the birth of a child. Here its life begins; but where shall it end? Ah! no end to its existence! But, O that God would accept of my new-born child, and let its end be 'to glorify God, and enjoy him for ever!'

"Jan. 9, 1782.—Thought, what an awful day will that be, when God searches Jerusalem, as with candles! O how many will then appear to have been religious through custom, shame, pride, or something short of the fear of God! Alas! how many have proved hypocrites, by the breaking up of a church! When the restraints of church-communion have been taken off them, how have they turned out! O to walk as in the sight of God! That is a spirit which would teach us to be holy, though there were no creature upon earth to watch us.'

(2.) PASSAGES RELATING CHIEFLY TO HIS WORK AS A MINISTER AND PASTOR.

"Aug. 5, 1780.—Alas! how am I locked up! What an ocean of matter in the word of God, yet I can come at nothing! It seems to me like a frozen ocean, locked up from me. Oh my heart, how heavy!

"6.—Alas how disconsolate, this morning! How foolish am I, to lay God under a necessity (if I may use such an expression) of leaving me to myself, to let me and others see that I am nothing.

"Aug. 13, 1780. (Lord's day.)—Had a poor, dull forenoon; but was disheartened in the afternoon, through the inattention and drowsiness of the people. However, I was much affected, towards the conclusion, in thinking of the importance of the subject, (the sufferings of Christ,) and the little attention that was paid to it. I had a sweet time at the ordinance, in thinking on these words: 'We shall see him as he is.'

"Sept. 1.—Sorrow and savour, in thinking on the decline of religion, from Lam. v. 16, 17.

" 3.—Had a good day, in preaching from the above, and from Lam. iii. 40, 41. O that God might write the things delivered to-day, in indelible characters, on all our hearts! Found an heart to pray for the conversion of the congregation.

" 5.—I longed, in prayer to-night, to be more useful. O that God would do somewhat by me! Nor is this, I trust, from ambition; but from a pure desire of working for God, and the benefit of my fellow-sinners.

" 10.—Earnest in prayer with God, this afternoon. Humbled for our little love: yet found such desire, that, could I obtain my wish, the brightest seraph should not outvie me in love to my Lord. I saw, plainly, that my salvation must be, from first to last, of free grace.

" Low, and much discouraged in preaching: thought I must cease from preaching ere long.

" 22.—Much affected, to-day, in talking with a friend who had lately fallen into sin, but is, I hope, deeply penitent. He told me, that when coming home, he feared to go through a pasture where some cattle were feeding, lest, like the disobedient prophet, he should be slain for his sin. Also, when coming to meeting on the Lord's day, it thundered dreadfully, which he thought was all on his account, and that he should be struck dead; but he felt this turn of mind—' If he slay me, let him slay me, and get himself a great name, in making me, for my sin, a monument of his displeasure.'

" Oct. 22.—This day we began our evening lectures. Having had a poor forenoon, and a worse afternoon, my heart was much dejected; supposing, my preaching answered no good end. Was in some doubt, whether I should preach any lectures at all: went to the Lord, laid the case before him, and had some freedom in pleading that he would bless me. Preached, this evening, from Rom. vii. 12. and had a very affecting time. I love to vindicate his equity, and ' justify the ways of God to man.'

" 24.—Observed our proneness to think of ourselves as others speak of us. For example, if I am praised at any particular place as a preacher, how prone am I, at that place to keep pace with their esteem, if not to outgo it, in the estimation of myself! On the other hand, at such places where I have felt

myself embarrassed, how prone to despair, and so to take no delight in the work! O how much of self have I in me! how far from that excellent character, of being dead to the smiles and frowns of men!

"Somewhat concerned, to-day, about the state of the church, and my own state. Surely I do not pray to the Lord enough! Surely I am too careless about matters of so great concern!

"Nov. 11.—A gloomy day. The study, a prison; my heart as hard as the bars of a castle; and my mind exceedingly dull and dark.

"12. (Lord's day.)---Some sweet savour this morning, in thinking on Ezek. xxxiv. 16. The mercy of Christ our shepherd, to his wandering sheep. Had a pretty good day in preaching on the subject.

"Feb. 3, 1781.---I think I have never yet entered into the true idea of the work of the ministry. If I had, surely I should be like Aaron, running between the dead and the living. I think I am by the ministry, as I was by my life as a Christian, before I read *Edwards on the Affections*. I had never entered into the spirit of a great many important things. O for some such penetrating, edifying writer on this subject! or, O rather that the Holy Spirit would open my eyes, and let me see into the things that I have never yet seen.

"4. (Lord's day.)—Some pleasure in preaching from Rev. ii. 23. and Psa. xxxiv. 18 but I fear my ministry will never be of much use. I fear a dead weight of carnal-mindedness and stupor in me will always prove an obstruction to usefulness.

"5.—A pulpit seems an awful place. An opportunity for addressing a company of immortals on their eternal interests—O how important! We preach for eternity. We, in a sense are set for the rising and falling of many in Israel. And our own rise or fall is equally therein involved.

"Feb. 8, 1781.—O would the Lord the Spirit lead me into the nature and importance of the work of the ministry! Reading a wise and spiritual author might be of use: yet, could I, by divine assistance, but penetrate the work myself, it would sink deeper, and be more durable.

"13.—I think, when we are in company, and address ourselves to any one in particular, it too often happens, that the applause

of the company, rather than the edification of the person or ourselves, is the object. Hence, witticisms, and such sayings as sting the party addressed, are introduced. Pride, how pernicious!

"March 11. (Lord's day.)–I had an affecting day, especially in singing and prayer. The revival of nature at this season of the year, seemed to kindle an earnest desire for the revival of religion.

"July 1.—A fervent day in prayer, and in preaching from Isai. liii. 6. and Eccles. viii. 11. the latter occasioned by reading in the public papers of a wretched man, (I think it was at Chatham,) who had been swearing for a wager, that was stricken speechless, and died in three hours.

"Jan. 3, 1782.–This afternoon being on a visit, as I stepped aside from the company, I overheard one of them saying, 'I love Mr. Fuller's company, it is so *diverting!* This expression moved me much. O wretch that I am! Is this to have my speech seasoned with grace! O Lord forgive me! Some humbling thoughts to-night, for the above, in prayer.

"4.---Very tender this morning in remembering the above circumstance. Lord make me more spiritual in time to come!"

(3.) EXTRACTS RELATIVE TO PERSONAL OR FAMILY AFFLICTION.

"Nov. 14, 1780.---Being on a journey, I was taken very ill by the way: thought how sweet heaven would be to the weary, distressed traveller.

"17---25.---Having been under heavy affliction for above a week, and incapable of writing, I only observe, that some days I seemed to feel no material workings of sin, nor exercises of grace: sometimes I felt worse. One day I dreamed that I was dead: waking, and finding it but a dream, I trembled at the thought of what would become of such a sinful creature, were this dream realized! Here I stopped, painfully stopped: at length I answered, 'Lord, I *have* hoped in thy salvation.' Here I wept, and thought I would hope still. O that it may not be in vain!

"Dec. 26---29.---Afflictions having returned, I think I might make too light of the former. This, though lighter on the body, yet seems heavier on the mind. I am sometimes pressed with guilt for my lightness under the other: sometimes ready to sink in a kind of despondency, almost like that of Jonah—that it will be 'better for me to die than to live.'

"Jan. 1, 1781.—Often dejected under my affliction; yet have felt my soul going out after the Lord, deprecating a life of distance from him.

"Alas! my affliction, instead of taking away sin, seems to be attended with new risings of evil. O wretched man that I am! Surely it does not seem consistent, that an heart so full of stupidity and unholiness as mine, and in so constant a manner too, can be the residence of the Holy Spirit of God! Surely those great things said to be done in the hearts of the godly are not done in me! Yet I have found some outgoings of soul to God, after keeping and quickening grace. 'Keep back thy servant from presumptuous sins,' &c. 'O Lord, I beseech thee, deliver my soul!'"

Towards the close of January, 1781, he was greatly affected with the illness and death of his father.

"Jan. 22.—Visited my father to-day, who I fear will die. Found a strong inclination to converse with him concerning his soul, but did not.

"24.—To-day visited my father again, but he seems to have no thought of death. I found my heart much drawn out to-night, to pray for him.

"Jan. 26, 1781.—Much affected to-day for my dear father. Oh his immortal soul! How can I bear to bury him unconverted? Father, if it be possible, let this cup pass from me! I have had many earnest outgoings of soul for him, and some little conversation with him. *Son.* 'Have you any outgoings of soul father, to the Lord?' *Father.* 'Yes, my dear, I have.' *Son.*' 'Well, father, the Lord is rich in mercy to all that call upon him. This is great encouragement.' *Father.* 'Yes, my child, so it is; and I know if I be saved, it must be by him alone. I have nothing to recommend me to his favour . . . but my hopes are very small.'

"27.—Father, if it be possible, let this cup pass from me! Give me some good hopes of the welfare of his soul! then I could almost be willing to part with him. This would be letting the cup pass from me. 'But, O the soul, that never dies,' &c. The woman of Canaan made her daughter's case her own, and cried, 'Lord help me!' Surely I may do likewise by my father.

"28. (Lord's day.)—Affected with nothing else, to-day, but the thoughts of my father's death. This I know not how to bear! Preached, somehow, from Job xiv. 1. and Heb. ii. 14.

"29.—Oh! he is gone! he is gone! for ever gone!

> His course is finish'd now, his race is o'er,
> The place which knew him knows him now no more;
> The tree is fall'n, and ever there must lie,
> To endless ages of eternity!"

He seems, for some days following, to have been absorbed in reflections upon death, and mentions having buried three of his own children in less than three years before this time.

(4.) HIS SYMPATHY EXCITED BY THE AFFLICTIONS AND DEATH OF OTHERS.

Many references are made repeatedly to the loss of his dearly beloved friend, Mr. Joseph Diver.

"June 20, 1780.—Wo is me, that I sojourn in Meshech! O my dear Brother Diver! Six months ago, like an *Hur*, he supported my hands; but now he is gone, and they sink! O my dear sister K.! Twelve months ago, I witnessed thy patience and piety; but, ripe for glory, thou must stay here no longer: while I am yet in the chains of mortality, in a world of darkness and misery. May I follow you, who through faith and patience inherit the promises! I bless the Lord for a solemn favour enjoyed, in some good measure, this day. O that my heart could be oftener engaged in meditation on the things of God! O how happy to be so!

"July 11.—O my dear Brother Diver! very pleasant hast thou been to me. I am distressed for the loss of thee! Earth seems a lonely place without thee! But Lord, *thy* presence

will more than make amends for *his* absence. Give me that, or I sink! The cares of the world have engrossed my attention this afternoon; but the cares of the church return this evening. O now I feel the loss of my dear Brother Diver!

"17.—O my dear Brother Diver! When shall we recover our loss in losing you? What disorders have we now in the church! Our hands, heads, and hearts, how full! O my father, my father, the chariot of Israel, and the horsemen thereof! Like Jeremiah for Josiah, surely I cannot refrain from pouring out my heart in doleful lamentations! Methinks, I shall go all my days at times, in the bitterness of my soul. Ah! we took sweet counsel together, and walked together to the house of God; but all is over! As he said on his dying bed, 'I have done with *that* life.' Alas! he has done his all with us!"

Here he inserts a copy of verses, very tender and pathetic, but inferior, as to poetical correctness, to some which he wrote on subsequent occasions. I therefore only insert the concluding stanza:—

> "9 O righteous Lord, thy sovereignty we own;
> His life, and all our lives, to thee resign;
> What if to *chasten* us, and him to *crown*,
> Thou hast decreed—our wills subdue to thine.

"Ah! wo is me; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips! My heart is ready to sink beneath its load! More bad conduct among my brethren. The Lord have mercy on them and me! Surely I labour in vain, and spend my strength for nought. All my warnings, instructions, reproofs, &c. whether in or out of the pulpit, seem to have none effect."

(5.) OBSERVATIONS ON BOOKS, AND ON THEOLOGICAL SUBJECTS.

"March 29, 1780.—I have been reading, in *Josephus*, the bloody reign of Herod. What pain is it to read those narrations where truth and virtue fell to the ground, and were finally overcome. Methinks it helps to enhance the idea of heaven, that this is a world were these shall everlastingly triumph.

"Aug. 16.—Some savour to-day, in reading *Edwards on the Affections.*

"30.—I found my soul drawn out in love to poor souls, while reading Millar's account of Elliot's labours among the North American Indians, and their effect on those poor barbarous savages. I found also a suspicion, that we shackle ourselves too much in our addresses to sinners; that we have bewildered and lost ourselves, by taking the decrees of God as rules of action. Surely Peter and Paul never felt such scruples in their addresses, as we do. They addressed their hearers as *men*—fallen men; as we should warn and admonish persons who were blind, and on the brink of some dreadful precipice. Their work seemed plain before them. O that mine might be so before me!"

Here we see the first workings of compassionate feelings of heart, which at length, led him so happily out of the entanglements of False Calvinism, and excited him to such exertions for the salvation of the heathen.

"Sept. 11.—Much affected this morning in reading Edwards's thoughts on evangelical humility, in his *Treatise on the Affections*. Surely there are many that will be found wanting in the great day. 'Lord, is it I?'

"Oct 30.—I cannot help lamenting in reading in *Mosheim's Church History*, how soon, and how much was the religion of Jesus corrupted from its primitive simplicity!

"Nov. 4—How apt are we to think ourselves rather pitiable than blameable, for having such remains of corruption in us! Perhaps one cause of this may be our viewing sin in us as an *army*, or something we have to *oppose* and *press through*. These ideas are good, provided we remember, that they are *figurative*, and that this army is nothing *external*, but *internal;* and that the opposition is not like that wherein the combatant's inclination is all one way, but he finds himself wholly overcome, against his will; were this the case, we should be wholly *pitiable*. But it is as if a debtor were going to pay his creditor; but, by the way, found great struggles, whether he should go forward, and behave like an honest man, or whether he should turn aside, and spend his money in riot and luxury. In this case, he certainly ought to have had no struggle, nor to have made a moment's scruple. Neither ought we to make a moment's scruple about loving the

Lord with all our hearts, and refraining wholly from sinning against him. We may, indeed, be pitiable with respect to each other; but, in the sight of God, we are wholly blameable.

"A hard heart is a symptom of distance between God and us. As the Lord is nigh to those who are of a *broken* heart, so he is far from those who are of a *hard* heart.

"June 23, 1781. Some delight in reading *Mosheim's History of the Reformation.* Several times in the day, had pleasant feelings, on dying in the Lord.

"26.—Have been reading *Mosheim's History*, Cent. xiii. and xiv. to-day. Really I am sick in reading so much about monks, mendicant friars, &c. I could have wished the history had more answered to its title—a history of the *church;* but it seems little else than a history of *locusts.*

"28.—Some sacred delight, in reading more of *Mosheim* on the coming forth of those champions of the Reformation—Luther, Melancthon, Zuinglius, Calvin, &c. into the field. I think I feel their generous fervour in the cause of God and truth. How were the arms of their hands made strong by the mighty God of Jacob!

"July 3.—I was taken up, to-day, in reading *Mosheim*, whose partial account of the English Baptists would lead me to indulge a better opinion of various sects, who have been deemed heretics.

"Was very ill to-night; but felt tender-hearted and earnest in prayer.

"Aug. 16, 1781.—In reading *Dr. Owen*, to-day, the end of predestination seemed sweet to me; namely, conformity to the image of God's dear Son.

"Nov. 14.—My mind to-day, seems bewildered. The lives of some poets have taken up my thoughts. The grandeur and stretch of thought in their writings seems rather to flatten my mind towards the simple truths of Christianity. But alas! what am I after? what am I admiring? Pompous trifles! Great souls employed in dressing atoms! O religion, thy joys are substantial and sincere! When shall I awake, and find myself where nothing else shall attract the soul?"

Much more that is very good might have been extracted, but chiefly such things as are common to all Christians.

CHAP. V.

EXTRACTS FROM A DIARY KEPT AFTER HIS REMOVAL TO KETTERING, BEGINNING APRIL 11, 1784.

AN interval of more than two years took place between the close of the former diary and the commencement of this. It is believed Mr. Fuller himself destroyed a volume which comprehended this period.

On the 30th of April, 1784, he wrote—

"I earnestly desire, these papers and books, if I should not burn them in my life-time, may never be shown, except to *very few* persons, after my death; for such a life as mine I wish never to be imitated. When I read the life of one whom I think to have been a good man, I feel apt to account his acquisitions nearly the utmost that can be attained in this life. The fear lest any one should think thus of mine, makes me write this desire."

On this paragraph I would make two or three remarks, previously to my inserting any extracts from this volume.

1. I am strongly persuaded, that I am one of those few whom he would not have precluded from the sight of these papers. And I find sufficient evidence, in this very manuscript, of his affectionate regard for me, and his sympathy with me, under trials of my own, to confirm this opinion, if it needed confirmation.

2. That I wish, according to what I suggested in the former Chapter, (p. 78.) to guard against the abuse of his many complaints and conflicts.

3. That, all things considered, I found more to humble *me*, on the perusal of the whole, than to administer that despicable and pernicious comfort, which we both feared some professors would be tempted to extract from it.

4. That I sincerely wish, (as I am sure *he* would, still more earnestly than I,) to beware of any attempt to make others think more highly than they ought to think of my dear departed friend; or to lead them to imagine that he was "exempt from the common infirmities of our corrupted nature." A sinner ready to perish, but saved by marvellous grace, was the only light in which he wished to be viewed, or in which I have attempted to exhibit him. I only add,

5. That I have made such a selection, according to the best of my judgment, as I thought would tend to the honour of his blessed Lord, and to the benefit of candid and intelligent readers; inserting nothing which I conceived he would have objected to insert, had he been the bigorapher of just such another man.

Many things which indicate his pastoral watchfulness, I have omitted; lest any one should guess at individuals whose conduct gave him pain. It must be supposed that he had some trials of this sort at Kettering, as well as at Soham; since, as the great Mr. Howe observes, (*Works*, VI. 177.) "The true, the proper, and right notion of the Christian church, or the churches of Christ in general, is, that they are hospitals, or rather one great hospital, wherein are persons of all sorts under cure. There is none that is sound, none that is not diseased, none that hath not wounds and sores about him." He was, however, anxious for the people of his charge, and for others of his acquaintance, that they might not only adhere to the truth, but be sanctified by the truth.

As to himself, it appears that he watched continually over the state of his own soul, both in private, and in the discharge of his public work. I had thought of dividing these two particulars; but after transcribing them separately to the close of this year, 1784, I found them so interwoven together, that I concluded it would be better to let them remain united. I

have only kept distinct the account of the exercises of his mind respecting his own publications, which I shall give afterwards.

His humility and godly jealousy appear continually. While others admired his zeal and diligence, he was perpetually bewailing his lukewarmness, inconstancy, and inactivity; and dreading lest he should prove an 'idol shepherd,' who fed not the flock. Since I wrote the preceding chapter, I found, among his papers, a letter from a friend, which he had folded up, and written upon it the writer's name, and the date, (Oct. 5, 1783,) and added beneath—"*O may I never forget the hints in this letter!*" On opening it, a similar wish, I found, had been written by him, under the original direction. This excited my curiosity, to examine what these hints were; and I found it came from one to whom he had made some heavy complaints of himself, just before his settlement at Kettering; who thus replied:—"I love you, but I do not greatly pity you: I am glad you feel as you do—'When I am weak, then am I strong.' God Almighty keep us from ever being great men, or, rather, from thinking ourselves so! Oh, it requires numberless miracles to get any man to heaven; perhaps, I might say, especially a minister! You will *do*, as long as you feel vile, and foolish, and weak. I had rather preach at your funeral, than live to see you good, and wise, and great, and strong, in your own estimation." This was the sort of friendship my dear Brother valued, more than what would express itself in compliment and flattery.

EXTRACTS FROM HIS DIARY, FROM 1784 TO 1796.

"April 11, 1784.—A tender forenoon, in public prayer. My heart aches for the congregation, young and old; especially for some who seem to be under concern. O that Christ may be formed in them! But I am so carnal, that I fear God will never do any thing by me. Had a pretty good forenoon, in preaching on being *sick*; but a poor afternoon, on Christ's being the great *Physician*.

"April 22, 1784.—Visited by Mr. Robert Hall, sen. and Mr. Joshua Symmonds. The former preached from 'Be ye

also ready.' I had a very solemn, painful, and yet pleasurable time. O how far am I from being ready! How little disengaged from what I must shortly leave! How little prepared for a better world!

"25.—A very good forenoon, both in prayer, and in preaching on *walking by faith.* Poor afternoon: no savour at the Lord's supper. In the evening, expounded Matt. iv. on *Christ's temptation.* Noticed its importance, time, circumstances, nature, and issue. At the close, inferred, 'As Christ did not *run* into temptation, but was *led up* of the Spirit; so we must not run into it, but pray, as he has directed us, that we may not enter into it.'

"28.—Preached at Winnick: felt sacred pleasure in prayer. O it gives me sweet pleasure to see any appearance of the prosperity of Christ's kingdom!

"May 3.—Some tenderness in preaching, at Stagsden: endeavoured to speak plain and home to the understandings and consciences of some poor, plain people, on *Christ's being a way that men know not.*

"7.—Heard Mr. Robert Hall, jun. from, 'He that increaseth knowledge, increaseth sorrow.' Felt very solemn, in hearing some parts. O that I could keep more near to God! How good is it to draw near to him!

"11.—Devoted this day to fasting and prayer, in conjunction with several other ministers, who have agreed thus to spend the second Tuesday in every other month, to seek the revival of real religion, and the extension of Christ's kingdom in the world. Feel very unhappy, to think that my heart should be no more in it. But very little of the true spirit of prayer, throughout the whole day.

"16.—A good forenoon: tender in prayer, for the revival of religion, and the carrying on of a good work among our young people. Very tender, to-night, at Thrapston, and greatly concerned for the salvation of souls, while preaching on sinners' being like Moab—at ease from his youth. Here I am child enough to think, 'Surely some good must be done!'

"26.—[Having visited Soham, as he returned, on his way to Cambridge.] Felt a sense of the importance of everlasting

things, occasioned by hearing the conversation of some wicked men. Oh! if I had an abiding sense of the danger and worth of souls, surely I should feel more like Aaron, when he ran, with his censer, between the living and the dead.

"June 11.—Spoke, to-night, from 'Learn of me, for I am meek and lowly in heart.' Indeed, I had need to learn more of this. I find applauses to be fiery trials.

"13.—At Olney. A poor, cold day, except in the evening. I am weary of being out from home so much. I want to be more at home, that I may be more with God.

"18.—At Northampton. Conversation with Mr. R. chief part of the day. Preached, this afternoon, a lecture with him, at Bugbrook, with some pleasure: returned: felt sweetly, to-night, in prayer for ardour in Christ's cause.

"19.—Tender in prayer, again, this morning: but Oh, what a poor, carnal, stupid creature, nearly throughout the day! Some little fervour, to-night, in meditating on Christ's mercy.

"21.—Much affected, to-day, in visiting some poor friends; especially in going to see a little boy, of seven or eight years old, in a decline, not likely to continue long. My heart felt for his everlasting state. Conversed with him a little, on divine subjects.

"July 1.—Preached at Cranford; but feel as if I had lost all savour of religion. Returning home, to-night, my mind was exercised on David's prayer—'Renew a *constant* spirit within me.' O what need have I of that!

"9.—Some serious tenderness of spirit, and concern for the carnality of my heart, for some days past. Read to our friends, this evening, a part of Mr. Edwards's *Attempt to promote Prayer for the Revival of Religion*, to excite them to the like practice. Felt my heart profited, and much solemnized by what I read.

"11.—A good forenoon, in preaching on *fellowship with Christ*. Felt some tenderness of heart, several times in the day, longing for the coming of Christ's kingdom, and the salvation of my hearers.

"July 12, 1784.—Read part of a poem, by John Scott, Esq. on the cruelties of the English in the East Indies, causing artificial famines, &c. My heart felt most earnest desires, that

Christ's kingdom might come, when all these cruelties shall cease. O for the time, when neither the sceptre of oppression, nor heathen superstition, shall bear the sway over them! Lord Jesus, set up thy glorious, peaceful kingdom all over the world! Found earnest desire, this morning, in prayer, that God would hear the right, as to them, and hear our prayers, in which the churches agree to unite, for the spread of Christ's kingdom.*

" 13.—Spent this day in fasting and prayer, in conjunction with several of my brethren in the ministry, for the revival of our churches and the spread of the gospel. Found some tenderness and earnestness in prayer, several times in the day. Wrote a few thoughts on the desirableness of the coming of Christ's kingdom.

" 16.—Rode to Arnsby, this morning: had some profitable conversation with Mr. Hall. Came back, and heard an aged minister [deeply tinged with False Calvinism] with grief. Surely the system of religion which he, with too many others, has imbibed, enervates every part of vital godliness.

" 18.—A good forenoon in preaching from 'All my springs are in thee;' but a better time in prayer. Found my heart go out for the children and youth of the congregation; owing, perhaps, to my having spoken, last night, at the grave of the little boy mentioned June 21. Poor child! he seemed to like that I should talk with him before he died.

" 19.—Chiefly employed in writing, and in visiting poor friends. Think I get good, and hope I do some good, by the latter of these practices. Read some more of Edwards on Prayer, as I did also last Monday night, with sweet satisfaction. I have felt sweet serenity in my own mind, for some days past.

* The meetings of prayer, for the revival of religion and the success of the gospel, on the first Monday in every month, had been *first* set on foot, this year, at the Nottingham Baptist Association, June 3, 1784. They were recommended by the Warwickshire Association, in 1786, and adopted by some of the Independents in their neighbourhood. The Western Association recommended the same practice, in 1790, which has since spread extensively through the kingdom. See Mr. Fuller's Persuasives to General Union in Extraordinary Prayer, at the end of his Sermon on Walking by Faith. This proposal may be traced yet further back, to a copy of Edwards's *Humble Attempt*, &c. received from Dr. Erskine, by a friend of Mr. Fuller's, April 28, 1784. R.

"22.—Some pleasure to-day, at the church-meeting, in speaking from 1 Peter i. 2. Feel my mind, now, generally serene and peaceful.

"27.—Dull, and unaffected: nothing seems to lay hold of me. Some fear, to-night, in prayer. An accident that has befallen my youngest child now lays sufficient hold of me. I fear lest he should be taken from me. Very much moved in prayer for him. O Lord, I must have something trying to move me! How I shall endure this I know not! O prepare him and prepare me!

"28.—Feel my heart tender, to-day; and some thankfulness of heart, for hope afforded of the child. Ah! how easy to *speak* of resigning our whole selves, and all that pertains to us, to the Lord; but how difficult to *do* so, when it comes to the trial!

"31.—Found great reluctance to close thought and dealing with God. Alas! here I have always cause for self-reflection!

"Aug. 15—I feel myself so propense to sink into insensibility, that I am almost ready to despair of ever making any progress in real religion.

"22.—Some exercise of a pleasant nature, on the subjects of which I am writing. *The love which the holy angels found increasing towards God, as displayed in the gospel*, was particularly affecting to me.

"24.—Some tenderness in prayer, of late; yet I fear lest I should be blasted in my ministry, on account of my barrenness.

"25.—Enjoyed sweetness now, for some days, in reading over the Acts of the Apostles, before family prayer: pleasant times in that duty. O that we might see some such blessed effusions of the Spirit granted again, as in the apostles' days!

"Aug. 27, 1784.—Tenderness of heart, and some self-abasement, generally prevalent now. The Lord keep me meek and lowly in heart!

"29.—A very tender, affectionate time, in prayer for the congregation, especially for the young people. Not so well, in preaching on *the danger of having our own wills*, and on *Christ's calling us friends*. Finished expounding our Lord's sermon

on the Mount. I wish I may attend to some caution I had given me to-night. The Lord lead me into the spirit of the gospel, and keep me from extremes!

"Sept. 1.—I feel to-night, much discouraged. I can scarcely tell whether I am of any real use. My soul seems dried up, like a potsherd.

"2.—Low in my feelings to-day. Wearied out with writing. O that God would bless me indeed!

"3.—Employed nearly all day in searching out Paul's journies into Asia, Macedonia, and Greece. O that I might enter into the spirit of that great man of God! Felt much pleasure in this day's work.

"5.—Some pleasure in private, this morning, and in preaching on *the benefit of reflecting on past experiences.* A poor, dull afternoon; but a very earnest and fervent opportunity, this evening, on *love to Christ's salvation.* O if God would but make use of it!

"No remarkable exercise, for these two or three days, except some little tenderness in prayer. Last Tuesday, I found some heart to pray for God's Holy Spirit, that it might not be taken from us: have felt that desire renewed, at some seasons, since. Very tender to-night, in speaking on Christ's legacy—'My peace I give unto you.'

[Soon after this he was very much distressed on account of some jarrings among his old friends at Soham.]

"21.—Taken up all day, in writing letters to Cambridgeshire, O may God bless them to their good! Felt very tender in writing them.

"26.—Deeply affected, this morning, in thinking and preaching on the poor and needy seeking water, and finding none, &c. Some tenderness, too, in the afternoon. This thought was moving—That our hardness of heart broke Christ's heart, and our stupidity made his soul 'exceeding sorrowful even unto death.'

"Oct. 5.—[A meeting of ministers was held at Kettering. He speaks of peculiar pleasure in hearing Mr. R. Hall, sen. pointing out *the right use of the law, in subservience to the gospel,* and concluding the evening in prayer. Some other occurrences, at this time, much affected his mind. He mentions also

a dream, which, though fictitious in itself, yet led his attention to awful realities.] O the dangers that mankind are in! What thousands are every hour precipitated into an eternal world!

"8.—Spoke from Eccles. xii. 13. 'Fear God, and keep his commandments: for this is the *whole* of man'—the whole *end* of his existence, the whole of his *bliss* and *worth*. My heart is sick of all knowledge and all accomplishments, unless they are made to subserve the cause of the blessed Redeemer: how empty and frothy is it all, unless sanctified by the grace of God!

"18.—Much depressed in spirit, to-night, on account of my little spirituality. Prayed, at the evening meeting, with tenderness of spirit. I sensibly felt my entire dependence on the Spirit of God, for the carrying on of the work of grace, as well as for the beginning of it.

"19.—Rode with Mr. R. jun. to Winnick, to assist the good people there in forming themselves into a church. Heard him preach, and the people relate their experiences afterwards, more privately.

"20—Brother R. preached upon Baptism, and Brother Sutcliff baptized seven persons. I felt tenderness and solemn pleasure, in addressing them on the nature of their present engagements. Preached, in the afternoon, with some pleasure, on being 'knit together in love.'

"31.—Heard, this morning, that Mr. G. is dying. Last Friday night, I saw him as usual; when he said to me, 'Remember and pray for a poor old man; for I cannot be long in this world.' I was much affected with this news. Sung Psa. xc. Felt tender in prayer, and in preaching from 'Uphold thou me according to thy word, that I may live,' &c. Preached, this afternoon, on the *breadth*, and *length*, and *depth*, and *height* of Christ's love. Some sweet pleasure at the Lord's supper. O to know more of Christ, and live upon him! I feel very happy to-night: can hardly forbear singing, as I go about,

'O for this love, let rocks and hills
Their lasting silence break!
And all harmonious human tongues,
The Saviour's praises speak!'

"Nov. 12, 1784.—Feel my mind earnestly engaged in longing for the salvation of souls, and earnest for it in prayer. O

what an awful thing does it seem to me, for sinners under a fatal disease not to desire a remedy!

"20.—Returning home from Gretton, thought on the first Psalm, upon which I intend to preach to-morrow; but how unlike am I to the character there drawn! My leaf seems to wither every day, and scarcely any thing I do appears to prosper. I feel self-reflection for want of walking closely with God. Surely I need, as it were, to renew covenant with God.

"26.—Some reflections, of late, in prayer, for my strange propensity to depart from God; and many discouraging thoughts with regard to praying and preaching for the promotion of Christ's kingdom. It seems almost as though the Lord, if he hath not forsaken the earth, had yet nearly forsaken me, and would not regard my petitions.

"27.—Some pleasure in thinking on the second Psalm; especially on the combination of *joy* and *trembling*.

28.—Much tenderness and pleasure in preaching on the above subject, before the Lord's supper. Felt the like at the ordinance, especially in urging a thought from Maclaurin—'How dreadful is it to be a mere spectator of the things signified by this institution, and not an actual partaker of Christ's benefits!'

"29—Much dispirited, on account of my carnal-mindedness and perpetual propensity to depart from God. My life seems to have been one continued series of departure from God. I can compare it to nothing but a great flood, or tide, that rolls perpetually along. The sins of my *life* are *many*; but the sin of my *nature* seems to be but *one*—one continual disposition to evil, and aversion to draw near to God.

"30.—Visited Mrs. W. at ——. Her conversation is almost always spiritual and profitable. Some pleasure throughout the day.

"Dec. 1.—Employed in writing out a sermon for Miss D. which was preached on the 7th of April, at her mother's funeral, on the *all-sufficiency of grace*: felt much affected with some of the sentiments, as I transcribed them.

"6.—An affecting meeting of prayer, this evening, for the revival of real religion: found much pleasure in singing, and freedom with God in prayer: prayed against my late sceptical feelings."

Like variations of his frame of mind are noticed through the rest of the month, which I omit, on account of its similarity to what has been already inserted.

31.—He mentions having been much affected the preceding Wednesday, while he carried his son in his arms, and wept over him, singing Dr. Watts's hymn—

> "O may'st thou live to reach the place
> Where he unveils his lovely face!" &c.

He adds, "If I die before him, let him remember this; and Sally, the verses in the diary of August 11, 1780. [See Chap. IX.]

"Jan. 1, 1785.—Some emotions of affection, this morning, in reflecting on the past year. What good I have done I scarcely know. Great has been my sin against God. Behold, I am vile!

"2. (Lord's day.)—Preached, this forenoon, on *love to Christ*, and in the afternoon a new-year's sermon to young people, from Psa. xxxiv. 11.—'Come, ye children,' &c. Some sweet and solemn feelings, as I sat in the vestry, while a hymn for the new year, out of the Bristol Collection, was sung: felt my heart very tender, and a longing desire for the welfare of the young people: preached to them with some earnestness. Felt much also, this day, in reading *Bunyan's Holy War;* particularly that part where the four captains agree to petition the King for more force: felt a great satisfaction in my principles concerning preaching to sinners, and a desire to pray, like them, for help from on high, to render the word effectual.

"Jan. 3, 1785.—Felt very sensibly, to-night, at our monthly meeting for prayer. How far off from a Christian life I live! How little real fellowship I have with Christ!—How little of holy boldness can I use in prayer! Surely, if I were more to frequent the throne of grace in private, it would be better with me!

"8.—Much affected, to-day, in hearing my little girl say, 'How soon Sabbath day comes again!' Felt grieved to see the native aversion of the carnal heart from God so early discovering itself. Was led to importune God at a throne of grace on her behalf.

"9.—A good day, on the whole. In the morning, preached from 'You hath he quickened,' &c.---in the afternoon, on the petition of the blind man, Mark x.----in the evening, expounded Acts vi. One verse in particular, carries in it conviction to me---that we may *give ourselves wholly* to prayer and the ministry of the word.

"11.—Some outgoings of heart in prayer, to-day, for the revival of real religion, first in my own soul, and then in the churches in general. My own mental departures from God have been long and great! Went several times to the Lord with some satisfaction; but found not such nearness of access as I could wish.

"14—Spoke, to-night, with some freedom, on Psa. cxvi. 'I will walk before the Lord,' &c. Explained it as consisting in viewing ourselves always as in *God's sight*, and not merely in the sight of creatures, whether godly or ungodly; in striving to *please God;* and in attending in a constant way to the most *spiritual duties*. Observed the *goodness* of the resolution; because this course was *safe*, *honourable*, and *happy*.

"Feb. 8.—Visited Mr. Toller, to-day, who has been very ill: some serious conversation with him on the importance of real religion in a dying hour.

"11.—Read part of the life of J. Janeway, to-day, with much conviction and tenderness. Oh! my life, how low to his!

"12.—Feel desires to live like that excellent young man, whose life I read yesterday.

"13.—Some earnestness, to-day, in preaching on *pressing forward*, and on *the desire accomplished being sweet to the soul;* but little spirituality. Very earnest, to-night, in preaching from 'What will ye do in the end thereof?'

"19.—Feel an earnest desire, this morning, that my mind might be well furnished with evangelical sentiments. Had some pleasing meditations on Rev. i. 18.

"20.—Felt earnestness and pleasure in preaching on the above subject: found encouragement in observing several in the congregation who are likely soon to join the church.

"21.—Last night, I was reading Mr. Scott on Repentance. Reflections this morning, on the great need I have of repent-

ance, and the little I feel of it. Every day furnishes reasons for it; but how seldom do I experience holy mourning!

"22.—Tenderness in private prayer, attended with shame. An agreeable visit with Mr. B. W. at Mr. T.'s. Conversation very serious and profitable, chiefly on closet-prayer and experimental subjects.

"23.—But little exercise of mind, to-day, though I experience a general calmness of spirit. Surely it is good for me to draw near to God! How strange that I should ever feel reluctant in this matter!

"March 4.—Rode to Northampton: had some pleasant meditation on 1 Pet. i. 6.—'If need be ye are in heaviness.'

"6.—Preached there, on the above subject, with some pleasure. In the afternoon, a sermon to young people; and in the evening, *love to Christ's salvation*. A pretty good day.

"7.—Enjoyed divine assistance at the monthly prayer-meeting, in speaking on continuing in prayer; also in going to prayer, though I felt wretchedly cold before I began.

"9.—Returned from Northampton. Going by the gallows, much affected with the death of a malefactor. O eternity! eternity!

"March 11, 1785.—Feel a general lowness of spirits; partly occasioned by the bitter spirit of some neighbouring ministers respecting my late publication and my preaching; and, partly, by sympathy with some of my friends under trials.

"21.—Have been somewhat stirred, beyond due bounds, to-day, in talking with ———. It would have been better for me to have thought more of *myself*, and to have spoken to him with more humility.

"25.—Returning from Woodford, (where I preached, last night, with earnestness and solemnity of spirit, on the ways of sin being *moveable*, like those of the adulteress, I was led into a profitable train of meditation, on our good Shepherd's care of his flock, occasioned by seeing some lambs exposed to the cold, and a poor sheep perishing for want of care.

"28.—Some heaviness of heart, because some of my friends do not take that freedom with me which I wish they did.

"29.—Visited this morning by Mr. W. who told me of a very unhappy affair that has taken place. This explains some

things which I imputed to reserve. How grievous is it that the cause of Christ should be dishonoured! But what reason have I to be thankful that the case is not mine!

"April 5.--Preached at Oakley: on my return, found Mr. Hall of Arnsby at Kettering.

"6—Taken up with his company. Feel much dejected in viewing the state of the churches. O that God would revive us! O that we could pray for it with more fervour!

"19.—Preached at Wellingborough, with some freedom, on *Christ's commanding us to watch.* Some conviction by conversing with Mr. Carver, whose carefulness not to circulate an evil report I admire.

"28.—I find it is observed, that persons in my condition, without greater advantages as to learning, are generally apt to be more censorious than those whose learning is far greater. I wish I may be always on the watch here.

"30.—Thought to-day I could wish to die, if I had but done my generation work. Last Monday, I heard a young man at N. speak of the advantage of mixing prayer with reading the word. This morning I have been trying to read in that way. Read the second chapter of Hosea thus; longing to use that sweet and holy freedom which the Lord designs to encourage, when he directs the church to call him not Baali, but Ishi. O that I could dwell nearer to God! I fear some trials in the church; but were I kept near to him, I should be able to bear any thing.

"May 1.-Found earnestness in preaching on *the words of God doing good to the upright*, and on *Christ's being the same yesterday, to-day, and forever.* Felt my heart drawn out in prayer, this morning, that God would make some use of me for good. Praying that I might not labour in vain, and spend my strength for nought, I felt a check of this kind—What then is *my* labour, and of what account is *my* strength? On this, I found much outgoing of heart, in pleading Christ's merits as the *ground*, and the welfare of souls as the *end.*

"2.—Returning from Brigstock, where I preached last night, some conversation with a friend at Thrapston makes me reflect on myself for imprudence. I feel how far off from a right spirit I

often am. This evening, I felt tender all the time of the prayer-meeting for the revival of religion; but in hearing Mr. Beeby Wallis pray for me, I was overcome: his having a better opinion of me than I deserve, cuts me to the heart! Went to prayer myself, and found my mind engaged more than ordinarily in praying for the revival of religion. I had felt many sceptical thoughts; as though there were room to ask—What profit shall I have if I pray to God? for which I was much grieved. Find a great satisfaction in these monthly meetings: even supposing our requests should not be granted, yet prayer to God is its own reward. Felt many bitter reflections for my stupid, carnal way of living.

"8—Impressed, this morning, in thinking on the wants of the people, how they would probably be coming from many places round, in quest of spiritual food, while I was barren, and scarcely knew what to say to them. Affected in thinking of Micah vii. 'Feed thy people with thy rod,' &c. Preached from it, this morning with some freedom: not so well in the afternoon: but a good time in the evening at Burton.

"May 14, 1785—Very heavy in heart, to-day, in riding to Clipstone, where I am to preach to-morrow. Between Kelmarsh and Naseby, felt my heart much broken and contrite, to what it usually is. Some enlargedness of heart for the work of to-morrow.

"15.—Preached twice at Clipstone, and at Naseby in the evening. Felt most tenderness in the evening. O that I were but such a Christian as the good man at whose house I lodged! What an humble and amiable spirit!

"17—Set off for the Association at Oakham: affected with the letters from the churches.

"18.—Heard Messrs. Ryland. jun. Mr. Hall, sen. and Sutcliff. I know not when I have enjoyed a happier Association than this.

[On the 23d he visited his old friends in Cambridgeshire, and preached at several places.]

"June 2.—To-day, I go for home, laden with the burdens of others, as well as some of my own. Preached, in the day-time, at Stretham; and in the evening at Haddingham.

" 4.—An uncommon load lies all day on my spirits. I am incapable of all profitable meditation: feel pained for the people to-morrow. Some few exercises on *subjection to the Father of Spirits;* but very heavy in heart.

" 5.—Feel myself quite ill with sorrow of heart: had a very tender forenoon on the subject mentioned above; but a poor, wretched afternoon: very much depressed all day.

" 6.–But little exercise till towards night; when the sorrows of yesterday returned, and for two hours, preyed upon my heart stronger than ever, so as to make me very ill. Darkness and confusion of mind overwhelm me.

" 7.–Engaged in writing out the Circular Letter, on *Declensions in Religion*, for the press: found some very tender feelings towards the latter part of it, and enjoyed a good deal of pleasure, on the whole, in writing it.

" 12.–A good forenoon in preaching on *returning to our rest.* It is rare for me to have so good an opportunity. Rather a poor afternoon; but preached with some earnestness, at night, from Psa. cxxxix. 3.

" 26.—But a poor day, yesterday, in meditation; yet this day has been, I think, one of the best I have experienced for years. Most tenderly and earnestly affected, both in prayer and in preaching. In the morning, I could scarcely go on, for weeping, while preaching from Acts iv. 33.—'Great grace was upon them all.' Not quite so well in the afternoon, though I was upon *the excellency of the knowledge of Christ.* Yet I felt a sweet serenity at the Lord's supper, and spake of it under the idea of a feast.

" 28.—My mind all taken up, this morning, with what it would be better for me not to be so anxious about: exceedingly depressed all day.

" 29.—Pleasant conversation with some persons newly awakened. Heard Dr. Addington, to-night, on our *light afflictions*, with pleasure and profit; but walked alone, in the fields, exceedingly disconsolate.

" July 2.—Some degree of calmness, to-day: felt more disposed to cast all my care on the Lord. An awful providence,

of a young woman's poisoning herself, at ———, was very affecting to me.

"3.—Another exceedingly melting Sabbath: very tender and earnest in prayer, and in preaching on *casting our care on the Lord:* and in the afternoon, on the caution given, *to glory*, not in wisdom, strength, or riches, but *in the knowledge of God.* Preached, in the evening, from 'Turn away mine eyes from beholding vanity;' occasioned by my own past exercises, and applied to the warning of people against the vanities of the world; particularly against improper behaviour at their *feast*, which is to-morrow: found great tenderness; particularly in warning the youth, from the example of the young woman, who last week came to such an awful end.

"6.—Attended Mr. Payne's ordination, at Walgrave. I had a very good time indeed, in hearing the charge. I preached, in the afternoon, to the church, from Heb. xiii. 17. [He took much affectionate pains to bring about a reconciliation with some members who were dissatisfied, and succeeded.]

"July 10, 1785.—A very good forenoon, to-day, on *God's dwelling in us, and walking in us;* though not equal to the two Lord's days past.

"16.—Some pleasure, in thinking on God's power to do abundantly more than we can ask or think. Surely he had need have more power in giving, than I have in asking!

"17.—A very good forenoon, on the above subject: not so well the rest of the day; but felt some earnestness in the evening.

"23.—Felt my soul much in prison, to-day. Have been hinking of Psa. cxlii. 7.—'Bring my soul out of prison,' &c. but much locked up all day.

"24.—A pretty good forenoon, on the above subject: much solemn feeling in prayer, on the ruined state of man by nature: was helped to deplore it before God, on behalf of myself and the congregation. Some earnestness, in the afternoon, on *God's being known in Judah;* and the like, at Loddington, in the evening.

"25.—I was much impressed, this morning, in reading *Mason's Remains.* Felt much affected and very solemn, in

praying and conversing with a poor woman at Barton, who seems not likely to be here long, and is much in the dark as to her state.

"Aug. 1.—Some affectionate emotions of heart, in prayer, to-night, at the monthly prayer-meeting. Surely unbelief damps our near addresses to God, and something of that ungrateful suspicion, which asks, 'What profit shall we have if we pray unto him?' lies at the bottom of our indifference in this duty.

"3.—Chiefly employed, to-day, in visiting poor friends. I have been too deficient in this practice.

"4.—Visited several more poor friends: some conversation profitable; but I mix all with sin.

"6.—Some tenderness, in thinking on Jonah iii. 4.—'I said I am cast out of thy sight; yet will I look again,' &c. We have had some awful providences of late. Mr. ———, of ———, has hanged himself, and a poor woman of B. seems in the very jaws of desperation. These things have led me to think on something that may be an antidote to despair.

"7.—A very good forenoon, on the above subject. Some seriousness also, this afternoon, on Prov. xxviii. 14.—'Blessed is he that feareth alway.' Preached, to-night, on *man's being 'abominable and filthy*,' with much earnestness.

"22.—Rode to Arnsby. Had a very good time, in preaching there, this evening; but a sinful heart spoils all.

"27.—Very little spirituality throughout the day. I know not how to think a good thought.

"28.—A pretty good Sabbath: in the morning, from Psa. xl.—'Lo, I come,' &c. and, in the afternoon, from Psa. xciv. 19.

"Sept. 25.—It can answer no end to write, when there is nothing material to write about. In future, therefore, I think only to notice some of the most material exercises and events of my life, which I mean merely for my own use.

"30.—We had a Minister's Meeting, at Northampton. I preached, and Brother Sutcliff, and Brother Skinner. But the best part of the day was, I think, in conversation. A question was discussed, to the following purport: *To what causes, in ministers, may much of their want of success be imputed?* The answer turned chiefly upon the want of personal religion; particularly, the neglect of close dealing with God in *closet-prayer*.

Jer. x. 21. was referred to: 'Their pastors are become brutish, and have not *sought* the Lord; therefore they shall not prosper, and their flocks shall be scattered.' Another reason assigned was, the want of reading and studying the Scriptures more *as Christians*, for the edification of our own souls. We are too apt to study them, merely to find out something *to say to others*, without living upon the truth ourselves. If we eat not the book before we deliver its contents to others, we may expect the Holy Spirit will not much accompany us. If we study the Scriptures as Christians, the more familiar we are with them, the more we shall feel their importance; but, if otherwise, our familiarity with the word will be like that of soldiers, doctors, or grave diggers, with death—it will wear away all sense of its importance from our minds. To enforce this sentiment, Prov. xxii. 17, 18. was referred to: 'Apply thine *heart* to knowledge—the words of the wise will be pleasant, if thou keep them within thee; they shall withal be fitted in thy lips.' To this might be added, Psa. i. 2, 3. Another reason was, our want of being emptied of *self-sufficiency*. In proportion as we lean upon our own gifts, or parts, or preparations, we slight the Holy Spirit; and no wonder that, being grieved, he should leave us to do our work alone. Besides, when this is the case, it is, humanly speaking, *unsafe* for God to prosper us, especially those ministers who possess considerable abilities. Reference was also made to an Ordination Sermon, lately preached, by Mr. Booth, of London, to Mr. Hopkins, Dr. Gifford's successor, from 'Take heed to thyself.' O that I may remember these hints for my good!*

* I well remember the discussion of this question, which fully occupied the evening. Another had been discussed, after dinner, respecting village-preaching—What was a sufficient call, to attempt introducing it into places where it had not been usual before?—which, therefore, seems to leave no room for that ill-natured anecdote, respecting my father and young Carey, to have taken place this year, which is said to have been before the end of 1786: whereas my father had left Northampton before the Ministers' Meeting in 1786. And I must consider it as very unlikely to have occurred in 1785, for several strong reasons I never heard of it, till I saw it in print, and cannot credit it. No man prayed and preached about the *latter-day glory*, more than my father; nor did I ever hear such sentiments proceed from his lips, as are there ascribed to him. It is true, he admitted the idea of a *personal* reign of Christ upon earth,

"Oct. 3, 1785.—At the monthly prayer-meeting, I felt very tender, and was much affected in prayer. I have frequently felt thus at these opportunities; and yet I have so little heart to wrestle with God alone. I cannot tell how to account for this.

"5.—Rode to Corby, and preached with much earnestness and tenderness, from Isai. lvii. 15. Felt some encouragement on hearing of one person, at this place, to whose conversion, it is hoped, my ministry has been made instrumental. The sermon was on Jan 22, 1784. from Matt. xi. 29.

"6.—Returned from Corby, and rode to Spratton; where I preached, with much pleasure, on *taking hold of God's covenant:* felt a freedom in speaking to unconverted sinners.

"7.—Went home, by Northampton: spake at their church-meeting, but with no manner of pleasure.*

"9.—Some earnestness, this morning, on *sin being a reproach;* but a miserable afternoon, from Psa. xxxii. 6. Between afternoon and evening, I was told of a young man, to whom I had been made useful about two years ago, having a desire to join the church. I have for some time felt a kind of despair, in preaching to sinners; thinking, that, on account of my being so carnally-minded. God would never bless any thing I said. This instance, and that of last Wednesday, seem to afford some encouragement, and to make me think that it is possible, however, for God to work even by *me!* and that when I think nothing

between the first and second resurrection, (in which he followed Dr. Gill, and supposed, that this period is properly to be styled, the Millennium; but he also expected, that, long before this, the gospel would be spread all over the world, and the fulness of the Jews and of the Gentiles be brought into the church; and I never remember his expressing an expectation of miraculous gifts being granted, for that end. Joseph Perry, a Baptist minister of Flower, near Northampton, was the first writer, of whom I have any knowledge, who distinguished between the spiritual and the personal reign of Christ. If the Scotch Baptists agreed with Dr. Gill, on this subject, I do not see how their opinion, whether it be right or wrong, could prove any impediment to exertion for spreading the gospel. What they denominated the *latter-day glory*, or the *spiritual reign* of Christ, would be none the less desirable, nor less the object of exertion, on account of its being followed by his *personal* reign, after the first resurrection. R.

* I know some of his hearers thought this discourse peculiarly striking. It was on *the nature and advantages of true conversion.*

can be done, then it is possible for God to work. I have long sown in tears: O that I might, in some degree, at least, reap in joy! Preached at night, with an unusual affection of heart, and sense of everlasting things, from Job xvi. 22.—'When a few years are come,' &c.

"10.—This evening I was visited by the young man mentioned yesterday: heard him speak of God's work upon his soul, with some pleasure.

"31.—Within these last two or three weeks, I have had some distressing feelings. Twice I dreamed that I had fallen into some great wickedness, and that it was known. Though I would not pay any superstitious regard to dreams; yet, knowing what a weak and sinful creature I am, I fear lest it should come to pass. I wish the sense I then felt of the painfulness of guilt may abide upon my mind, and serve to keep me from evil. On Lord's day, the 16th, I preached on *peace*, in the morning, and on *joy*, in the afternoon; yet had but little of that about which I preached. On the 23d, I preached, on *putting on the Lord Jesus*, with some freedom. On the 25th, preached at Walgrave, or *carnal-mindedness;* and, at Scaldwell, from Job xvi. 22. Rode to Northampton, on the 26th. Brother R. noticed the need there is of watching, lest, while we defend practical religion ministerially, we should neglect it personally; referring to a passage in Dr. Owen, on temptation.*

* "*Entering into temptation* may be seen in the least degrees of it. As, for instance, when the heart begins secretly to like the matter of the temptation, and is content to feed it, and increase it by any ways that it may, without downright sin.

"Suppose a man begins to be in repute for piety, wisdom, learning or the like; he is spoken of much on that account; his heart is tickled to hear of it; and his pride and ambition are affected with it. If this man now, with all his strength, ply the things from whence his reputation, esteem, and glory among men spring, with a secret eye to have it increased, he is *entering* into temptation; which, if he take not heed, will quickly render him a *slave* of lust. So it was with Jehu: he perceived that his repute for *zeal* began to spread abroad, and that he got honour by it. Jonadab comes in his way, a good and holy man. 'Now, (thinks Jehu,) I have an opportunity to grow in the honour of my zeal.' So he calls Jonadab to him, and to work he goes most seriously. The things he did were good in themselves: but he was entered into temptation, and served

"Nov. 21, 1785.—For above a fortnight past, I have been chiefly out in journies to Bedford, Arnsby, Bosworth, Eltington, Guilsborough, and Spratton. Preached at each of these places, with more or less earnestness. Came home on Friday, and spoke with some tenderness, from 'Hold thou me up, and I shall be safe.' On Lord's day, I preached on *the evil nature and dangerous tendency of mental departures from God*, from Prov. xiv. 14. Also, on *soul-prosperity*, from 3 John ii. Had a tender and earnest mind.

"29.—This week I had some profitable conversation with Mrs. B. W. An observation from her brought conviction to

his lust in all he did. So it is with many *scholars;* they find themselves esteemed and favoured for their learning: this takes hold of the pride and ambition of their hearts: hence they set themselves to study with all diligence, day and night—a thing good in itself: but they do it, that they may satisfy the thoughts and words of men, wherein they delight: and so, in all they do, they make provision for the flesh, to fulfil the lusts thereof It is true God often brings light out of this darkness, and turns things to a better issue After, it may be, a man has studied some years with an eye upon his lusts, ambition, pride, and vain-glory, rising early and going to bed late, to give them satisfaction, God comes in with his grace, turns the soul to himself, and so robs these Egyptian lusts, and consecrates that to the use of the tabernacle which was provided for idols

"Men may be thus entangled in better things than *learning;* even in the profession of *piety*, in their labour in the *ministry*, and the like.

"Some men's *profession* is a snare to them They are in reputation, and are much honoured on the account of their profession and strict walking. This often falls out in the days wherein we live, wherein all things are carried by parties. Some find themselves, on the accounts mentioned, perhaps, to be the *darlings* and *ingentia decora*, or glory, of their party. If thoughts hereof secretly insinuate themselves into their hearts, and influence them to more than ordinary diligence and activity in their way and profession, they are entangled, and instead of aiming at *more glory*, had need lie in the dust, in a sense of their own vileness; and so close is this temptation, that oftentimes it requires no food to feed upon, but that he who is entangled with it do *avoid* all means and ways of honour and reputation, so that it can but whisper in the heart that *that avoidance* is honourable.

"The same may be the condition with men, as was said, in *preaching* the gospel, in the work of the *ministry*. Many things in that work may procure them esteem—their *ability*, their *plainness*, their *frequency*, their *success;* and all, in this sense, may be fuel unto temptation. Let then, a man know, that when he likes that which *feeds* his lust, and keeps it up, by ways either good in themselves, or not downright sinful, he is entered into temptation." pp. 80, &c.

my mind, viz. 'That ministers were not now in general so spiritual in their conversation as formerly.' I wish this may do me good! I feel very low in mind a great part of this week. It seems to me, that when I was last at N. (on the 18th,) I had so little heavenly-mindedness, that my dear Brother was grieved and dispirited to see me. On Friday I wrote to him on these subjects, and received an answer on Lord's day, in which he laments that 'surely there is scarcely any thing worth the name of religion left upon earth!'* Had some pleasure on church meeting day, (the 24th,) in speaking from Isai. xxxv. 6, 7. and on Lord's day, at the Supper, I preached with considerable enlargement from Prov. xviii. 10. and in the evening on salvation by grace, from Acts xv. 11.

"—Preached at Burton, on Psa. cx. 2. Some serious conversation with a friend, on the danger of inordinate attachment to a minister, &c.

"Dec. 6.—Pretty much taken up of late in learning something of the Greek language. Many painful feelings for young people, excited by the misconduct of two persons, who though they never made any profession of religion, yet were brought up under the word. O what an easy yoke is Christ's, and what an hard one is that of Satan! I hope there is something of a work of God going forward amongst us. I have lately heard of six or seven, who have been observed to hear with much attention and affection.

"7.—Visted one of our friends, and had some tender conversation on the state of our young people; felt my heart go out for their salvation.

"11.—I had a very good day in preaching: in the morning, on 'My God shall supply all your need,' &c. and in the afternoon on the gospel being 'a savour of life unto life,' &c. The latter subject was exceeding awful, and my spirit very solemn. Rode to Geddington, and preached on Nathaniel's question to Philip, with Philip's answer.

* I know that this friend had a very different reason for appearing dispirited, and that he made a remark respecting this very visit of Mr. Fuller —"He prayed with great spirituality, his conversation edifying. The Lord preserve and sanctify our friendship!"

"18.—To-day I had a very tender forenoon, in preaching from Jer. i. 4, 5. O how my heart went forth in desire after the salvation of souls, for some of the greatest of sinners; particularly for a poor wretched young woman, the daughter of one of our members. She had been, through her own wicked conduct, kept away from public worship for a year past. I lately heard that she was in a state of despair, and had resolved never to come to meeting again. But this morning she appeared in the meeting. The sight of her much affected me, and was the means of a very tender forenoon. In the afternoon I preached on the great things of God's law being counted as *strange* things; but alas! my heart seems as strange and as alien from the spirit of true religion, as any thing I can talk about! O what a poor, mutable creature am I! Somewhat revived to-night in hearing more about a Mrs. D. I hope she is a godly woman. I find she had a daughter, who died about twelve months ago, and who gave strong evidence of her piety while her father and mother were in ignorance. The mother now says, that she believes the means of her daughter's conversion was, her attending on a child's burial, with some other children, and hearing me speak to the young people present on that occasion. It seems a strange thing that God should do any thing by me!"

"1786.—Some painful reflections in thinking on my vast deficiencies. Another year is gone, and what what have I done for God? O that my life were more devoted to God! I feel as if I could wish to set out afresh for heaven, but alas, my desires seem but too much like those of the sluggard.

"Jan. 8.—Very earnest this morning in public prayer. O that God may work on the minds of our youth and children. Some tenderness in preaching three times to day, from 2 Sam. xxii. 47. 'The Lord liveth, &c.' Psa. xlv. 10, 11. 'Hearken, O daughter,' &c. and Eph. ii. 12. 'Without God in the world.' I hope there is somewhat of a work of God going on amongst us. I have been visited by a young man who gives very promising evidence of being a subject of true religion, so far as can be judged by a conversation. Also a young woman has been with me, who appears to be very tender-hearted, meek, and lowly in mind. Some things of this sort are encouraging.

"15.—Preached at home on keeping the Sabbath, from Isa. lviii. 13, 14. At night went to Warkton and with more than usual feeling and affection, preached from Luke xiii. 3. On Tuesday preached at Geddington, about blind Bartimeus: next morning rode to Bedford, and to Shefford with brother Sutcliff, where I preached on putting on the Lord Jesus. Felt some pleasure there, in company with some other ministers, in advising the people to moderation in their opposition to a minister who is now a probationer at S———. Heard Mr. Carver at Southhill, and preached at Bedford. Returned home on Friday. I have heard since of the sermon at Bedford, on soul prosperity, being blessed to the conversion of a poor man.

[See the account of his exercises of mind, about this time respecting the illness and death of his daughter Sally, in Chap. IX.]

"April 16.—To-day I felt some encouragement in my work, from hearing of a young man hopefully converted, by hearing me preach from Col. i. 13.

"28.—Riding to Towcester, was exceedingly affected and importunate with God for the soul of my poor little girl. I felt indeed the force of those words, 'Lord, to whom shall we go? Thou hast the words of eternal life!' The 'words of eternal life'—O, of what worth to an immortal, guilty creature—a creature subject to eternal death! My heart seemed to be dissolved in earnest cries for mercy, particularly on the other side of Blisworth. Enjoyed a good opportunity in hearing the charge to Mr. Skinner, by Brother Sutcliff, from Matth. xxviii. 20. 'Lo I am with you always,' &c. and the sermon to the church by Brother R. jun. from Heb. xiii. 22. 'Suffer the word of exhortation.' I preached in the evening, from Psa. i. 2, 3. with some pleasure.

"June.—Though I have felt resignation and serenity, as to the death of my child, since that event was decided by an infallible God; yet, alas! I feel the insufficiency of trouble, however heavy, to destroy or mortify sin. I have had sad experience of my own depravity, even while under the very rod of God!

"6.—Rode to Northampton to our annual Association. I am glad to find the state of the churches upon the whole encouraging.

The next day I and Mr. Hopper and Mr. Sutcliff preached; but I wanted more spirituality.

"8.—We had a very affecting time in communicating experiences. For my part, I fear something more awful than the death of the child awaits me. Though I have been in the fire, yet my dross is not removed; nay, it seems to be increased. My family is now afflicted nearly throughout! *For all this his anger is not turned away, but his hand is stretched out still.*

"11. Lord's day.—Had a good day, on the Lord's giving us peace by *all means*. I know not how I go on.* On the Lord's days I am tender-hearted, and seem disposed to lie low before God, and to be more watchful and spiritual; but alas, how soon do I forget God! I have a fountain of poison in my very nature. Surely I am as a beast before thee! I have been preaching at Moulton and Hardingstone this week, and seemed to feel at both places; and yet I am far from a spiritual frame of mind. I felt some tenderness in riding home on June the 16th, in thinking on Jer. xxxi. 2—'The people that were left of the sword found grace in the wilderness.' On the Lord's day, the 18th, had a pretty good day, in preaching from the above text. I heard last week that Mr. Hall of Arnsby had been preaching from Prov. xxx. 2.—'Surely I am more brutish than any man, &c.' I am sure that passage is more applicable to me than it can be to him: I therefore preached from it to-day. At night I preached a very searching discourse, from Lam. iii. 40. chiefly for the purpose of self-conviction."

[After this sixteen or eighteen leaves have been destroyed, and the next entry that remains is dated—]

"Oct. 3, 1789.—For above a year and a half I have written nothing. It has seemed to me that my life was not worth writing. Two or three years ago my heart began wretchedly to degenerate from God. Soon after my child Sally died, I sunk into a sad state of lukewarmness; and have felt the effects of it ever since. I feel at times a longing after the lost joys of God's salvation; but cannot recover them. I have backslidden from God; and yet I may rather be said to be habitually dejected on account of it, than earnestly to repent of it. I find

* 2 Cor. xii. 7. I think would partly explain it.

much hardness of heart, and a spirit of inactivity has laid hold of me. I feel that to be carnally-minded is death. My spiritual enemies have been too much for me. Sometime ago I set apart a day for fasting and prayer, and seemed to get some strength in pleading with God. The very next day, as I remember, I found my heart so wandering from God, and such a load of guilt contracted, that I was affrighted at my own prayer the preceeding day, lest it should have provoked the Lord to punish me, by leaving me so suddenly ; and I have not set apart a day to fast and pray since. But surely this was one of Satan's devices, by which I have been imposed upon. Perhaps also, I trusted too much to my fasting and praying, and did not on that account, follow it with sufficient watchfulness.

"In the month of May I preached with some feeling from Job xxix. 2.—'O that it were with me as in months past,' &c. During this summer, I have sometimes thought what joy Christians might possess in this world, were they but to improve their opportunities and advantages. What grounds of joy does the gospel afford! What joy was possessed by the primitive Christians! I have preached two or three times upon these subjects. Once from John xv. 11.—'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full!' Another time from Neh. viii. 10.—'The joy of the Lord is your strength.' And again from Mark xi. 24. 'Whatsoever things ye desire when ye pray, believe that ye shall receive them, and ye shall receive them;' in which the chief sentiment on which I insisted was, that *confidence in God's goodness was necessary to our success in prayer.* Another time I preached from 'Count it all joy when ye fall into divers temptations.'

"These subjects have tended sometimes to make me long after that joy and peace in believing, which I have heretofore found. But joy of heart is a feeling I cannot yet recover.

"Jan. 20, 1790.—During the last quarter of a year I seem to have gained some ground in spiritual things. I have read some of Jonathan Edwards's Sermons, which have left a deep impression on my heart. I have attended more constantly than

heretofore to private prayer, and felt a little renewed strength. Sometimes also I have been much affected in public prayer particularly on Monday, January the 4th, at the monthly prayer meeting. I felt much afraid lest some uncomfortable debates which we have had in the church, though now finished, should have grieved the Holy Spirit, and quenched our affection for each other, and so lest our spiritual welfare as a church, should be essentially injured.

"Sometimes I have been discouraged, and afraid that God would never bless me again. In my preaching, though I am at times affected with what I say, yet as to doing good to others, I go on as if I had no hope of it. Repeated disappointments, and long want of success, make me feel as if I were not to expect success.

"Last Friday evening I was affected with the subject of *divine withdrawment*, and especially with the thought of being *contented* in such a state. If we lose our daily bread we cannot live, if we lose our health we are miserable, if we lose a dear friend we are the same: and can we lose the bread of life, the health of our souls, and the best friend of all, and be unconcerned? Last Lord's day I preached upon the *desirableness of nearness to God*, from Psa. xxvii. 9.—'Hide not thy face from me; put not thy servant away in anger; thou *hast* been my help; leave me not, neither forsake me, O God of my salvation.'

Feb. 16.—For these last three weeks I have too much again relapsed into a kind of thoughtlessness. I have felt a little in preaching, but not much. One day, I was looking over Dr. Owen on the Mortification of Sin. Speaking of the evil of sin in the soul unmortified, he says,—'It will take away a man's usefulness in his generation. His works, his endeavours, his labours seldom receive a blessing from God. If he be a preacher, God commonly blows upon his ministry, so that he shall labour in the fire, and not be honoured with success. This, in a great degree, is realized in me.

"March 27.—Some weeks ago I thought I felt myself to gain ground by closet prayer; but I have lately relapsed again too much into indifference. Yesterday I read Jonathan Edwards's two sermons, *On the importance of a thorough knowl-*

edge of divine truth, from Heb. v. 12. I felt this effect—a desire to rise earlier, to read more, and to make the discovery of truth more a business. This morning I have read another of his sermons, on *God the Christian's portion*, from Psa. lxxiii. 25. The latter part comes very close, and I feel myself at a loss what to judge as to God's being my chief good. He asks, whether we had rather live in this world rich, and without God, or poor and with him? Perhaps I should not be so much at a loss to decide this question as another; namely, Had I rather be rich in this world, and enjoy but *little* of God; or poor, and enjoy *much* of God? I am confident the practice of great numbers of professing Christians declares, that they prefer the former; and in some instances I feel guilty of the same thing.

"In the course of this summer, (1790) I have sometimes enjoyed a tenderness of heart in preaching. On June 27th, at the Lord's supper, I was affected with this subject, 'Do this in remembrance of me.' I was also greatly affected on September 5, in preaching from Gal. vi. 7. 'Whatsoever a man soweth that shall he also reap.' But yet in general I have but little of the joys of salvation. I do not feel tempted to evil as heretofore, but yet all is not right. O for a closer walk with God!

"At the close of this year the review of my life afforded me neither pleasure nor what may be called pain; but rather a kind of discouragement too common of late with me.

"From April (1790) I have begun to expound the book of Psalms, and sometimes have enjoyed pleasure therein."

"1791.—In the spring of this year there appeared a religious concern among some of our young people. I proposed to meet them once a week at the vestry, to talk and pray with them. I hope this has been of use both to me and them. I find there are some hopeful appearances in neighbouring churches. May the Lord revive his own work.

"I feel some return of peace, but am not as I would be. Reading Owen on Spiritual-mindedness, I feel afraid lest all should not be right with me at last. What I have of spirituality, as I account it, seems rather occasional than habitual.

"Towards the latter end of this summer, I heard of some revival of religion about Walgrave and Guilsborough; and that

the means of it were their setting apart days for fasting and prayer. From hence I thought we had been long praying for the revival of God's cause, and the spread of the gospel among the heathen, &c. and perhaps God would begin with us at home first. I was particularly affected with this thought, by finding it in the sixty-seventh Psalm, which I was expounding about the same time : O that God's being merciful to *us*, and blessing us, might be the means of his way being made known upon earth, and his saving health among all nations ; at least among a part of them.

" O to be spiritually alive among ourselves ! One Monday evening, I think in October, I told our friends of some such things, and prayed with them with more than usual affection. I was particularly encouraged by the promise of giving the Holy Spirit to them that ask. Surely if ever I wrestled with God in my life I did so then, for *more grace*, for *forgiveness*, for the restoration of the joys of salvation ; and that not only for myself, but for the generality of Christians among us, whom I plainly perceived to be in a poor lukewarm state, when compared with the primitive Christians.

" The 27th of December, I set apart for fasting and prayer. I felt tender in the course of the day. Thought with some encouragement of Psa. cxix. 176.—' I have gone astray like a lost sheep ; seek thy servant, for I do not forget thy commandments.' I employed a considerable part of the day in reading Owen on the Mortification of Sin. A review of the past year, and of several past years, tended to humble me.

" I felt tender on Friday evening, December 30, in addressing my friends from Psa. xc. 14 on the mercy of God as the origin of all solid joy.

" 1792—This year was begun, or nearly so, with a day of solemn fasting and prayer, kept by us as a church. It was a most affecting time with me and many more.—Surely we never had such a spirit of prayer amongst us !

" On the 2d of April, we lost our dear and worthy deacon, Mr. Beeby Wallis.* The next church meeting was kept as a

* Mr. Fuller published a funeral sermon for this very excellent man, in which he has given a just delineation of his character, and some ac-

day of solemn fasting and prayer. During this and the last year we have had a good deal of religious concern among the young people of the congregation. I set up a private meeting, in which I might read, and pray, and converse with them; and have found it good both to them and me. This spring several of them joined the church."

[For the exercises of his mind in the time of Mrs. Fuller's last illness and death, see Chap. IX.]

"July 18, 1794.—Within the last two years I have experienced perhaps as much peace and calmness of mind, as at any former period. I have been enabled to walk somewhat more near to God than heretofore; and I find that there is nothing that affords such a preservative against sin. 'If we walk in

count of his ancestors, who were the first pastors of the Baptist church at Kettering.

He was buried under a sycamore-tree, which he had planted in the meeting yard, the ground having been originally given by him; and the following epitaph, composed by Mr. Fuller, was inscribed on his tomb:

Kind Sycamore, preserve beneath thy shade
The precious dust of him who cherish'd thee:
Nor thee alone; a plant to him more dear
He cherish'd, and with fostering hand uprear'd.
Active and generous in virtue's cause,
With solid wisdom, strict integrity,
And unaffected piety, he liv'd
Belov'd amongst us, and belov'd he died.
Beneath an Allon-Bacuth Jacob wept:
Beneath thy shade we mourn a heavier loss.

His widow, Mrs. Martha Wallis, a valuable friend to Mr. Fuller, and to the cause of Christ, long survived her husband, and entered into rest, Oct. 17, 1812. She was buried in the same vault with him; and the epitaph was altered as follows:

Kind Sycamore, preserve beneath thy shade
The precious dust of those who cherish'd thee:
Nor thee alone; a plant to them more dear
They cherish'd, and with fostering hand uprear'd;
Amongst whose fairest and most fruitful boughs
The name of WALLIS has for ages rank'd:
And still it lives, and shall for years to come
Live fragrant in our recollecting thoughts.

the Spirit, we shall not fulfil the lusts of the flesh.' This passage has been of great use to me, ever since I preached from it, which was on June 3, 1792. The idea on which I then principally insisted was, that *sin is to be overcome, not so much by a direct or mere resistance of it, as by opposing other principles and considerations to it.* This sentiment has been abundantly verified in my experience: so far as I have walked in the Spirit, so far has my life been holy and happy; and I have experienced a good degree of these blessings, compared with former times, though but a very small degree, compared with what I ought to aspire after.

[See more of this date in Chap. VII.]

"I have lately spoken some strong language against the sin of *covetousness.* O that I may never be left to that spirit myself! I have been concerned, this morning, lest I should. We know but little of what we are, till we are tried! I dreamed, last night, that a person of a religious and generous character was making his observations upon Dissenters—that there were but few eminently holy and benevolent characters among them. On waking, my thoughts ran upon this subject. I felt, that there was too much truth in it; (though, perhaps, no truth, if they were viewed in comparison with other denominations;) and possessed an ardent desire, that let others do what they would, I and mine might live, not to ourselves, but to Him who died for us! It seemed a lovely thing, which is said of Christ—'He went about, doing good!' O that, whatever I may, at any time possess of this world's good, it might be consecrated to God! The Lord ever preserve me from the mean vice of covetousness!

"I felt very tender last night, in preaching from Job xxix. 2. —'O that I were as in months past,' &c. I do think, the last two years have been the best two years of my life; but within a few months, I have felt a spirit of declension coming upon me.

"May 12, 1796.—For a long time past, I have written nothing: not because I have been uncomfortable; perhaps I never lived a year in my life, in which I enjoyed more of the pleasures of religion, than in 1795, especially at the Association, which was held at Kettering: but my time has been so taken up, about missionary and other public matters, and I have had

so much writing on those subjects; that hence, and on account of writing being against the complaint in my head, I have declined it in this book."

I am satisfied that intelligent readers will know what use to make of these valuable extracts; never intended indeed for public view, and almost prohibited from being seen; but which I have ventured to make, under a strong persuasion that if I could *now* consult my dear departed friend, he would be satisfied with the reasons of my conduct; and indeed apprehending that I have done only as he would have done by another in like circumstances. Much there is to show what a poor creature is man, saved, renewed man, even at his best estate. I do not object, and I am very sure he would not, to the idea, that there may be Christians who have got nearer to the mark of our calling, and who have had a fuller enjoyment even beforehand of the prize: would to God they were more numerous, and their attainments far higher. But after all, I am fully satisfied, that the best believer on earth has need of daily pardon, daily aid, daily healing; and that Mr. Edwards had good ground for the conviction he once expressed—"There is no dependence upon self. It is to no purpose to resolve, except we depend on the grace of God; for *if it were not for his mere grace*, one *might* be a very good man one day, and a very wicked one the next."

"Nevertheless, with all my dear Brother's acknowledged defects and painful conflicts, there was an unspeakable difference between his religion, and that of some high professors in the present day, whose only concern it is to maintain a confidence of their own safety, a confidence too often indeed 'without evidence, from Scripture, sense, or reason;' and if this can be attained, (and the worst of all spirits would gladly help them to it,) they care but little for sins of omission, and not much for those of commission: *godly jealousy* they discard, and *duty* they cannot endure. Individuals it is not my province to judge, and gladly would I hope that some men may have their hearts right with God who express themselves very incautiously. I do not know who made the hymn which I have seen printed in more collections than one; but nothing I ever saw is more lia-

ble to the worst construction in the world, than such lines as these :

> " *Barren* although my soul *remain*,
> And not *one bud* of grace appear,
> No fruit of all my toil and pain,
> But *sin* and *only sin* be here :"

Yet I will trust and not be afraid, is the sentiment that follows ! Surely no man who lives in the habitual commission of the grossest sins can describe his case in stronger language than this ; not even the vilest wretch that ever lived in Admah or Zeboim, or either of the other cities of the plain.

" This I say ;" says Dr. Owen, " under an habitual declension or decay of grace in the spirituality of our affections, no man *can* keep or maintain a gracious sense of the love of God, or of peace with him." *Spiritual-mindedness*, 278. " Some would very desirously have evangelical joy, peace, and assurance, to countenance them in their evil frames and careless walking. And some have attempted to reconcile these, to the ruin of their souls. But it will not be. Without the diligent exercise of the grace of obedience, we shall never enjoy the grace of consolation." *Meditations on the Glory of Christ*. p. 168.

My dear departed friend evidently hungered and thirsted after righteousness ; his soul panted after God, the living God : while others admired his zeal, his diligence, his activity, &c. he was often bewailing his lukewarmness, his sloth, and inactivity. He had a deep sense of what a Christian *ought* to be ; he understood the spirituality of the divine law ; he felt the obligations of the gospel, which did not supersede, but confirm, enhance, and endear prior obligations ; and hence, while he trusted to behold God's face in the imputed righteousness of another, he could not be satisfied till he awoke in the likeness of his blessed Saviour. Now, I am well persuaded, he is *with* him, and is perfectly *like* him ; for he sees him *as he is*. He has fought the good fight, he has finished his course, he has kept the faith, and has received the crown of righteousness, which the Lord the righteous Judge will give to all them that love his appearing.

CHAP. VI.

AN ACCOUNT OF MR. FULLER'S VARIOUS PUBLICATIONS, BOTH OF A POLEMICAL AND PRACTICAL NATURE—HIS EARNEST CONCERN TO BE LED INTO THE TRUTH—A SOLEMN COVENANT WITH GOD—BRIEF NOTICES FROM HIS DIARY ON THIS HEAD—REMARKS ON SOME OF HIS WORKS INTERSPERSED WITH THE CATALOGUE—LIST OF MAGAZINE PAPERS—INTIMATION OF UNFINISHED REMAINS.

THAT Treatise which was written* first by Mr. Fuller, was of a controversial nature, as many of his subsequent publications were. It has been seen in the second chapter, by what means he was led, at a very early period in his religious course, to attend to various theological controversies: and though his first diary, in Chapter III. shows that he was very reluctant to enter into polemical discussions before the public, yet whoever considers the state of our churches, as represented in the first chapter, and is aware of the bearing towards Antinomianism which was beginning to infect other denominations also, will find reason to bless God for thus qualifying him to stem the torrent of *False Calvinism*. His success among good men, whose hearts were attached to true holiness, as well as to sovereign and efficacious grace, was very extensive: though others, respecting whom there is too much reason to fear that their error originated in a mind which could not bear subjection to the divine law, have since waxed worse and worse.

His ardent love of truth, and his earnest concern that God would preserve him from error, on the right hand and on the left, is strongly evinced by the following document, found among his papers since his death.

It was written as early as January 10, 1780, and occasioned by perusing a piece on the Arminian side, written at the time of the controversy between the Calvinistic and Arminian

* The Sermon on *The Nature and Importanee of Walking by Faith* was first printed, but the other manuscript had been long before prepared for the press.

Methodists—a debate which, I have been inclined to think, was not very ably nor fairly conducted on either side. Mr. Fuller's paper is entitled,

A SOLEMN VOW, OR RENEWAL OF COVENANT WITH GOD.

"O my God! (Let not the Lord be angry with his servant for thus speaking,) I have, thou knowest, heretofore sought thy truth. I have earnestly entreated thee, that thou wouldest lead me into it; that I might be rooted, established, and built up in it, as it is in Jesus. I have seen the truth of that saying—'It is a good thing to have the heart established with grace,' and now I would this day solemnly renew my prayer to thee, and also enter afresh into covenant with thee.

"O Lord God! I find myself in a world where thousands profess thy name; some are preaching, some writing, some talking about religion. All profess to be searching after truth; to have Christ and the inspired writers on their side. I am afraid lest I should be turned aside from the simplicity of the gospel. I feel my understanding full of darkness, my reason exceedingly imperfect, my will ready to start aside, and my passions strangely volatile. O illumine mine understanding, 'teach my reason reason,' my will rectitude, and let every faculty of which I am possessed be kept within the bounds of thy service.

"O let not the sleight of wicked men, who lie in wait to deceive, nor even the pious character of good men, (who yet may be under great mistakes,) draw me aside. Nor do thou suffer my own *fancy* to misguide me. Lord, thou hast given me a determination to take up no principle at second-hand; but to search for every thing at the pure fountain of *thy word*. Yet, Lord, I am afraid, seeing I am as liable to err as other men, lest I should be led aside from truth by mine own imagination. Hast thou not promised, 'The meek thou wilt guide in judgment, and the meek thou wilt teach thy way?' Lord, thou knowest, at this time, my heart is not haughty, nor are mine eyes lofty. O 'guide me by thy counsel, and afterwards receive me to glory'

"One thing in particular I would pray for; namely, that I may not only be kept from erroneous principles, but may so *love*

the truth as never to keep it back. O Lord, never let me, under the specious pretence of preaching *holiness*, neglect to promulge the truths of thy word; for this day I see, and have all along found, that holy practice has a necessary dependence on sacred *principle*. O Lord, if thou wilt open mine eyes to behold the wonders of thy word, and give me to feel their transforming tendency, then shall the Lord be my God; then let my tongue cleave to the roof of my mouth, if I shun to declare, to the best of my knowledge, the whole counsel of God."

Some account has already been given of the controversy which his first publication respected, and repeated references are made to the manuscript in his first diary: he kept it long by him, and showed it to several friends who agreed with him in sentiment, as well as to some who retained the opposite opinion. In his second diary there are various references to the same subject, which show how cautiously he proceeded in this business.

"1784. Aug. 20.—Conversation with a friend has occasioned much concern of mind. I feel myself a poor, ignorant creature, and have many misgivings of heart, about engaging in defence of what I esteem truth, lest the cause of Christ should be injured through me. Surely if I did not believe *that* in defence of which I write, to be *important* truth, I would hide my head in obscurity all my days.

"21.—Much pained at heart to-day, while reading in Dr. Owen, for whose character I feel a high veneration. Surely I am more brutish than any man, and have not the understanding of a man! O that I might be led into divine truth! 'Christ and his cross be all my theme.' Surely I love his name, and wish to make it the centre in which all the lines of my ministry should meet! The Lord direct my way in respect of publishing. Assuredly he knows my end is to vindicate the excellence of his character, and his worthiness of being loved and credited.

"23.—The weight of publishing still lies upon me. I expect a great share of unhappiness through it. I had certainly much rather go through the world in peace, did I not consider this step as my duty. I feel a jealousy of myself, lest I should not be endued with meekness and patience sufficient for contro-

versy. The Lord keep me! I wish to suspect my own spirit, and go forth leaning on him for strength. I heard yesterday, that Mr. William Clarke is likely to come to Carlton: the Lord grant he may! O that I were of such a meek and lowly spirit as that good man!

"25.—Conversation with a friend this day, makes me abhor myself, and tremble about writing in a public way. O how little real meekness and lowliness of heart do I possess!

"26.—I felt some tenderness to-day at the church-meeting; but much depression of spirit generally now attends me. I feel a solid satisfaction that the cause in which I am about to engage, is the cause of truth and righteousness; but I am afraid lest it should suffer through me.

"Oct. 21.—I feel some pain in the thought of being about to publish on *the obligations of men to believe in Christ*, fearing I shall hereby expose myself to a good deal of abuse, which is disagreeable to the flesh. Had I not a satisfaction that it is the cause of *God and Truth*, I would drop all thoughts of printing. The Lord keep me meek and lowly in heart.

"Nov. 16.—Employed in finishing my manuscript for the press. Wrote some thoughts on 1 Cor xvi. 22. but have great reason for shame and self reflection. While I write on love to Christ, I feel a world of unlawful self-love and self-seeking working in me.

"22.—Walked to Northampton: some prayer that God would bless that about which I am going; namely, the printing of my manuscript on the duty of sinners to believe in Christ."

This pamphlet was entitled,

1. The Gospel Worthy of all Acceptation: or the Obligations of Men fully to credit and cordially to approve whatever God makes known. Wherein is considered, the Nature of Faith in Christ, and the Duty of those where the Gospel comes in that Matter.

Though several of his brethren very cordially coincided with him, and had earnestly advised the publication, yet many ignorant people, who really knew nothing before of the controversy, began to raise an outcry against the book and its author, charging him and his friends with having forsaken the doctrines of

grace, and left the good old way. Good Mr. Brine had admitted the *novelty* of the opinion Mr. Fuller *opposed*, (which to the best of my knowledge had never been heard of in the church, till about sixty years before,) and had entitled his plea in defence of it, Motives to Love and Unity among *Calvinists* differing in opinion; but these poor creatures charged us with being turned Arminians. Meanwhile Mr. Birley of St. Ives, soon after Mr. Fuller's work was printed, urged his friend Mr. Dan Taylor, a very respectable minister among the more evangelical General Baptists, to embrace this opportunity of endeavouring to promote real Arminianism.

Mr. Button attempted to defend the negative side of the question, on the plan of Dr. Gill and Mr. Brine. A Dr. Withers, patronized by a rich man in London, deeply tinged with Antinomianism, wrote in a far more extravagant and insolent strain; I should not say on the same side, for my brother Button and his learned predecessor would have abhorred his extravagant crudities. Mr. Taylor repeatedly attacked him on the opposite quarter. Mr. F. thus refers to these opponents:

"Aug. 8, 1785.—Some exercise of mind this week, through an advertisement of Dr. Withers,' wherein he threatens, I think in a very vain manner, to reduce my late publication to dust. I wish I may be kept in a right spirit. I find myself, on seeing what I have hitherto seen, exposed to a spirit of contempt, but I wish not to indulge too much of that temper. Doubtless I may be wrong in some things; I wish I may all along be open to conviction. I have found some desires go up to heaven for such a spirit.

"26.—At Northampton I saw a letter from a respectable aged minister,* on my late publication, which has some effect on my heart, in a way of tender grief and fear.

"Oct. 7.—Some tremor of mind, in hearing that Dr. Withers's book is in the press. What I fear is, lest his manner of writing should be provoking, and lest I should fall into an unchristian spirit."

* If I may judge from an excellent address which the venerable Joshua Thomas delivered in the Lecture-room in North Street, from 2 Chron. xxx. 8. *Yield yourselves unto the Lord*—he fully came over to Mr. Fuller's views at last.

Nov.—On a journey into Bedfordshire, he met with a minister who had before embraced the *negative* side of the Modern Question, and was "glad to see his spirit softened, and his prejudices giving way." But at another place he mentions being much grieved to find the spirits of the people in that neighbourhood hurt by controversy. I find there are several whose conversation turns almost entirely, and on all occasions, on these subjects. It seems to be one of Satan's devices, in order to destroy the good tendency of any truth, to get its advocates to hackney it out of measure, dwelling upon it, in every sermon or conversation, to the exclusion of other things. Thus, by some, in the last age, the glorious doctrines of free and sovereign grace were served, and were thereby brought into disrepute. If we employ all our time in *talking* about what men ought to be and do, it is likely we shall forget to *put it in practice;* and then all is over with us. The Lord deliver us from that temptation!

"Dec. 6.—The latter part of this week I received a treatise lately published in answer to mine. There seems to be much in it very foreign to the point, and very little evidence in favour of the writer's sentiment.

"Jan. 1786.—Heard on a journey into Bedfordshire, that a piece is coming out against what I have written, on the Arminian side. I have no fears as to the cause itself, but many as to my capacity to defend it. I feel reluctant in being obliged to attend to controversy. My heart seems to delight in my work, and I hope the Lord is in some measure owning it.

"29.—This week I received Dr. Withers's treatise against what I have printed. What horrid sentiments does he advance!

"Feb. 5.—My mind has been generally much engaged in perusing various publications against my treatise on the gospel of Christ. This morning I received another, written by Mr. Dan Taylor. It has rather tended to interrupt me in the work of the day, though I determined not to look into it till tomorrow.

6. "—Read the above piece. The author discovers an amiable spirit, and there is a good deal of plausibility in some things that he advances. My mind has been much employed all the week on this piece. The more I examine it, the more I per-

ceive it is, though ingeniously wrought together, open to a solid and effective reply."

Having begun with Mr. Fuller's controversial works, I shall enumerate them before I proceed to those of a practical nature; and therefore mention that he published in 1787,

2. A Defence of a Treatise entitled, The Gospel of Christ worthy of all Acceptation: Containing a Reply to Mr. Button's Remarks, and the Observations of Philanthropos.

Sometime after, another pamphlet appeared, entitled,

3. The Reality and Efficacy of Divine Grace; with the Certain Success of Christ's Sufferings in Behalf of all who are finally saved: Containing Remarks upon the Observations of the Rev. Dan Taylor on Mr. Fuller's Reply to Philanthropos.

Though this was published in the form of letters to Mr. Fuller, under the signature of *Agnostos*, yet it is now known that it was written almost entirely by Mr. Fuller himself.

4. Remarks on Mr. Martin's Publication, in Five Letters to a Friend.

Mr. Fuller has directed this to be left out of the new edition of his Works; partly because, although it may not contain a greater degree of severity than the personalities of that publication almost necessarily called for, yet he did not take pleasure in reflecting on a controversy of that kind; and partly because he had no apprehension that the work of his opponent would ever be reprinted.*

* Mr. Fuller made no reply to Mr. M.'s second and third parts. The following is a specimen of this writer's mode of argumentation:—

"Perhaps Mr. Fuller does not sufficiently recollect, that in human actions, *what seems to be the reverse of doing wrong, is not always doing right.*

1. "Avarice and prodigality,

2. "Ambition and abject state of mind,

3. "Breaking the law of God and keeping it perfectly, are supposed, by some, to be in the strongest state of opposition. But if the *avaricious* were to become *prodigal*, and the *mean* to become *ambitious*, this would be only changing one vice for another"

Well, and if he that has broken the law in time past, were to keep it in future, would that be also changing one *vice* for another? No. But,

"If the transgressor of the law attempted to keep it perfectly, he must,

In 1792, Mr. Fuller published a work of the highest importance, which obtained the warm approbation of all the friends of evangelical truth.

5. The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency: in a Series of Letters, addressed to the Friends of Vital and Practical Religion.

At the commencement of this work in 1791, he observes, "I have lately been employed in reading several Socinian writers, Lindsey, Priestly, Belsham, &c. and have employed myself in penning down thoughts on the moral tendency of their system. While thus engaged, I found an increasing aversion to their views of things. and I feel the ground on which my hopes are built more solid than ever."

Some time after it appeared, in July 1794, he thus writes, "the reflection I noticed on June 1, 1792, That we have *no more religion than we have in times of trial*, has again occurred. God has tried me, within the last two or three years, by heavy and sore afflictions in my family, and by threatening complaints in my body. But of late, trials have been of another kind:

by that attempt, entertain a false idea of the perfection of the law. For in whatever part IT is *broken*, it is broken for *ever*; and can never be made *whole* by him who has offended *in one point*."

Hence he infers, that "If *unbelief*, in every view of it, be as criminal as our author has supposed, it does not follow that belief is a duty."

I have added the numerals to what ought to have been three pair of parallels, and have placed them in separate lines, that their agreement or disagreement might appear. Had this author contrasted,

Avarice and generosity,
Ambition and humble contentment,
Breaking the law and keep it perfectly;

Though he that should become generous ought not to tell a lie, and say he never had been covetous: he that became humble and contented ought not to deny that he had once been ambitious; yet they would but do their *duty* in keeping clear of those vices in future. Nor is it more than any man's duty to obey the law of God perfectly henceforward, however his past sins may have deprived him of all hope founded on the covenant of works. If it be, I would wish to be informed, *what* command may he violate in future, without acquiring additional guilt?

It has been already noticed, that Mr. F derived some advantage, at an earlier period, from Mr. M.'s sermon on Submission to the Righteousness of God, where he had Scripture and *sound* reason on his side; but wherein he departed from them, he would not follow him.

having printed *Letters on Socinianism*, they have procured an unusual tide of respect and applause. Some years ago, I endured a portion of reproach, on account of what I had written against *False Calvinism*; now I am likely to be tried with the contrary: and, perhaps, *good report*, though more agreeable, may prove not less *trying* than *evil report*. I am apprehensive that God sees my heart to be too much elated already, and therefore withholds a blessing from my ordinary ministrations. I conceive things to be very low in the congregation. It has been a thought which has affected me of late—The church at *Leicester* have lost their pastor, as have also the church at *Northampton*; but neither of them have lost their God: whereas, at *Kettering*, the man and the means are continued; we have the mantle, but where is the Lord God of Elijah? God has, as it were, caused it to rain upon these places, but not upon us. Though without pastors, yet they have had great increase; whereas we have had none of late, and many disorders among us. I am afraid I am defective as to knowing the state of my own church, and looking well to their spiritual concerns." Thus rigorously did he watch his own heart, throughout the various vicissitudes of this life.

Meanwhile the Socinians, who had so frequently indulged themselves in inveighing, with the utmost vehemence, against the *licentious tendency* of the Calvinistic system, were much disturbed at having the charge turned against themselves. It was now considered as an *unfair* argument. They wanted to shift the ground, and get to their critical bush-fighting; hoping to obtain more advantage by controverting separate texts, than by discussing the moral tendency of the whole system. Though even here they wished to make the ground as narrow as possible, by interdicting the use of the Epistles, and confining the dispute to expressions used by the four Evangelists. Or if the appeal to facts respecting the effects of the respective systems could not be wholly declined, (not being able to show that modern *Unitarians*, as they call themselves, or those who lay claim to the exclusive appellation of *Rational Christians*, have done any thing with success for the conversion of Jews, Heathens, Turks, Infidels, or Profligates,) they *beg* the *point in question*, that the Apostles' doctrine was the same as theirs, and thus

would prove the good moral tendency of *their* sentiments, by the happy effects produced by the gospel in the first two centuries. Mr. Fuller, in reply to these artifices, published in 1797,

6. Socinianism Indefensible on the Ground of its Moral Tendency; Containing a Reply to Dr. Toulmin and Mr. Kentish.

After this Mr. Fuller's attention was turned to the Deistical controversy; and he published,

7. The Gospel its own Witness: or, The Holy Nature and Divine Harmony of the Christian Religion, contrasted with the Immorality and absurdity of Deism. 1800.

This is the work of which Mr. Wilberforce spoke so highly, in a letter I received from him just after Mr. Fuller's death.

As early as October 24, 1784, Mr. Fuller had remarked in his diary, "I have many fears concerning certain flesh-pleasing doctrines, which have been lately agitated, particularly that of the *final salvation of all men and devils*. I have no doubt but their notion will have a great spread within these twenty years, however contrary to the word of God; seeing it is just what suits the flesh. To-night in expounding Acts iii. I took notice of verse 21, on which they chiefly attempt to found this opinion."

According as Mr. Fuller and some of his most intimate friends had foreboded, so it came to pass. Mr. Winchester, who had in his early life appeared very laborious and successful in urging sinners to flee from the wrath to come, had fallen into this sentiment in America, and came over to England to propagate it. Though the preaching of a *purgatory* had no such effect on the careless as attended his former labours, yet it drew after him a few unstable professors. Among others, Mr. Vidler, of Battle, in Sussex, (who had become acquainted with the ministers of the Northamptonshire Association sometime before, when he came to collect for his meeting-house,) fell into the same snare, and at length into Socinianism. Mr. Fuller first sent him a private, affectionate, and faithful expostulation, in 1793, to which he received no reply, till he afterwards inserted it in the Evangelical Magazine for September 1795, concealing the name of the person to whom it was addressed, and using him-

self the signature of Gaius. This led in the issue to a larger publication—

8. Letters to Mr. Vidler, on the Doctrine of Universal Salvation. 1802.*

Another publication must be reckoned in a great degree polemical, consisting chiefly of what had been published in detached parts, in the Evangelical Magazine, but which was collected into one volume in 1806, and entitled,

9. Dialogues, Letters, and Essays, on Various Subjects.

Some years afterwards he printed,

10. Strictures on Sandemanianism, in Twelve Letters to a Friend. 1810.

On this subject, without entering farther into the controversy, I would beg leave to insert two or three remarks, which have struck my own mind, as worthy of attention.

1. That many good men have had their minds tinged with Mr. Sandeman's sentiments, who by no means embrace all his peculiarities, and who greatly disapprove of his bitter, censorious spirit; this applies especially to many of the Scotch Baptists.

2. As to those who enter *far* into the system, it has appeared to me, that while they maintain that faith is the simplest thing in the world, they go on disputing about it, till they almost make the *definition* of faith the very *object* of faith. Let a man believe what he will of Christ, and the fitness, beauty, and glory of the way of salvation by his obedience unto death, they will scarcely allow him to be a Christian, unless he believes that faith is a *bare* belief of the truth.

3. Whereas they scruple to admit that faith includes a *cordial approbation* of the truth, and say that this is confounding faith and love, which the apostle distinguishes in 1 Cor. xiii. 13. I would reply, he no more distinguishes *faith* and love, than he distinguishes *hope* and love. Now I conceive that no

* Mr. Jerram, an evangelical Clergyman, a friend of Mr. Fuller's, published a very able and interesting pamphlet on the same subject, entitled *Letters to an Universalist; containing a Review of the Controversy between Mr. Vidler and Mr. Fuller, on the Doctrine of Universal Salvation.*

man can give a complete definition of hope, that shall not include any thing of the nature of *love ;* for bare expectation of what I dislike or disregard, is not hope. If then one of these graces is inseparable from the other, why should not this be the case with the third also ? As love cannot be separated from the essence of hope, so neither can it be from the essence of vital faith. These three principal graces seem to me to shade off into each other, like the three principal colours of the rainbow : the red is not blue, the blue is not yellow, &c. but if you could touch it with the point of a needle, you could not say, here the red ends, and there the blue begins, nor here the blue ends, and there begins the yellow. Mere natural truth may be believed independently of the state of the heart. Thus I believe the sun is the centre of our system, though I should be as willing for the earth to be the centre, if all went on as well as it does now. One man might believe some months ago that Buonaparte was returned to Paris, though he had much rather he had been at Elba, or at the bottom of the sea ; another may now believe he is at St. Helena, who had rather he was at Paris. But Haman could not believe that Mordecai deserved the respect he was obliged to pay him ; while he retained his old disposition towards him. Much less *can* a sinner, whose heart is enmity against the divine Law, think that it deserved to be honoured, by the Son of God becoming incarnate, assuming the form of a servant, and being obedient unto death ; and that it was wise, and right, and good, for God to determine that no sin should be pardoned, unless the divine disapprobation of it could be manifested as decisively as if the sinner had suffered in his own person the full penalty of the law, and unless his pardon could be made evidently to appear an act of sovereign grace. Nor *can* a man, while under the dominion of sin, believe that it is a most blessed privilege to be saved from sin itself, as well as from its consequences. Hence I still conceive, that regeneration, strictly so called,* must in the order of nature, precede the

* Mr. Charnock thus distinguishes between regeneration and active conversion. Regeneration is a spiritual change : conversion is a spiritual motion. In regeneration there is a power conferred : conversion is the exercise of this power. In regeneration there is given us a principle to turn : conversion is our actual turning. That is the principle whereby we are

first act of faith. Not that it can be *known*, except by its effects; nor that a consciousness thereof is necessary to *warrant* the sinner's first application to Christ. But I have fully stated my ideas on that subject in my sermon at the Lyme Association, and therefore enter no farther into it here. I only add—

4. Whereas the thorough Sandemanians conceive that there is no difference between the faith of devils, and that of the heirs of salvation, but only such as results from the different circumstances of men and devils, Christ having died for the former, and not for the latter; I cannot by any means coincide with this opinion. And if any good men incline to this persuasion, I wish them to consider if such a sentiment does not strongly imply, not only that the influence of the Holy Spirit is unnecessary, but also that the opposition of the carnal mind to God, is not fully credited, or at least not duly estimated. Does it not go on the supposition, that all the enmity of mankind to God, is occasioned solely by their viewing him as a revenging Judge? But is this the scriptural representation of the fact? or is it agreeable to daily experience? Are not millions in love with sin, and unwilling to seek after God, who never had any deep conviction that God is highly displeased with them? Alas, how few are there that thoroughly believe God *is* angry with the wicked every day! and how much fewer that believe he has *just cause* to be so! Do not let us look on them that are enemies to God as poor, pitiable, half-innocent creatures, who would be glad to be reconciled to him on any terms, if they could but hope that he would ever admit them again to his friendship. Verily, I cannot believe this to be the case, nor any thing like it.

I have made these remarks, because I believe my mind is herein in unison with my dear departed friend; and because I think they agree with the truth.

Many who lean towards Antinomianism, do *not half* believe human depravity: they do not think the will of man is perverse enough to insure his destruction, if all other impediments were removed. I do, and so did Mr. Fuller. If there had been no elec-

brought out of a state of nature into a state of grace: and conversion is the actual fixing on God, as the *terminus ad quem*. One gives *posse agere*; the other, *actu agere*. Conversion is related to regeneration as the effect to the cause. In regeneration man is wholly passive: in conversion he is active. *Works, Vol. II.* 42.

tion, no special design in redemption, if God had done all that could be done *externally* to save men, but had abstained from exerting any effectual *internal* influence on the human mind, to draw souls to Christ, I do not think one would have come to him ; all would have rejected the counsel of God against themselves, and have continued impenitent and unbelieving. And thus also I conceive, that if God were to assure an unrenewed man of his election, his redemption, and certain glorification, without changing the spirit of his mind, though if he had been previously much alarmed, he might be glad to get rid of his terror, and feel for a little while such a natural gratitude as the Israelites did at the Red Sea, yet he would soon forget all, and go on seeking his present happiness in the world, and in the indulgence of his sinful inclinations.

I referred not to the Sandemanian controversy in the former part of the last paragraph, but to those who were most opposed to Mr. Fuller's former publication ; and the latter part, I only wish to be noticed by such as have imagined there is no difference between the faith of good men, and the faith of devils, except what arises from their circumstances.*

* I have lately thought the supposition might not be wholly useless, if we were to inquire what would have been the effect of information given to the inhabitants of this world, that one of the other planets (whichever you please,) had been inhabited by a race of beings like ourselves, and the work of redemption had there taken place, just as it has been effected here. If the news had been made known to us, what would our race have said to it ? Methinks some would utterly disregard it ; some would dispute against it, and refuse to believe it ; some would think the inhabitants of that globe could never submit to it ; some perhaps would wonder that any of them should reject it ; some would blaspheme the Most High for his partiality, in providing for their salvation in so wonderful a manner, and not doing the same for us. But if it had been supposable that any of our fallen race should have retained something of a right spirit, or if God should have secretly restored them to it, surely these would have been ready to exclaim, 'O how wonderful ! O how glorious ! What a good God have we sinned against ! How vile are we ! Well, he had a right to provide for the salvation of the inhabitants of that world and not of this. But, O that it were possible for the merits of the Messiah to be extended likewise to us ! Why should not so dignified and divine a Saviour have sufficient virtue in his atonement to save us also ? We find many of the inhabitants of that world reject him . . . . . O that we might share in the blessings which they despise !'

These are all Mr. Fuller's works that relate to controversial theology, unless we should reckon among them his defence of the efforts made by our own and other Missionary Societies, against the publications of Mr. Twining, Major Scott, Waring, and a *Bengal Officer ;* which was published in three parts, under the title of—

11. An Apology for the late Christian Missions to India. 8vo. pp. 350.*

I have not attempted any regular review or analysis of these polemical works, nor shall I do so as to those of a more practical nature ; I am willing to bear a full share of whatever reproach may be thrown upon me from any quarter, for highly esteeming them ; but my time would admit of nothing more than the few cursory remarks I have interspersed. They are all pretty well known to the religious public, among whom he had his share of good report, as well as of censure and opposition. I shall leave his works to defend themselves against the nibbling of minor critics, which I think they are as able to do as the best tempered file.

I shall mention his larger practical works first, and therefore notice—

12. Memoirs of the Rev. Samuel Pearce, A. M. of Birmingham, with Extracts from some of his most Interesting Letters. 1800.

This is certainly a most valuable and interesting piece of biography. Much as that seraphic young man was esteemed by many, I know not that any one thought more highly of him than myself. I was used to think that Benjamin Francis, as an aged man, and Samuel Pearce, as a young man, were the two most popular preachers I had personally known, who, without rising to sublime eloquence, owed no part of their popularity to eccentricity. A peculiar *fluency of delivery*, and a most serious and *affectionate address*, would have made them acceptable to all classes of hearers, in any part of the kingdom.

* No. 29, is also controversial.

But I by no means consider Mr. Pearce's biographer as being himself deficient in tender *love* to the souls of men, or devoid of an evident *unction* from the Holy One. His delivery had not the sprightly vivacity of Mr. Pearce; but a solemn tenderness and pathos often attended his discourses: though it appeared to me, that there was more of the *pathetic* in earlier life, (when he had a large measure of affliction, as well as afterwards,) than in the latter part of his ministry. To be sure, of late years I did not hear him so frequently as formerly; but I remember Mr. Sutcliff, who continued to be his near neighbour, once expressed the same opinion. But to return to his works, I may mention.

13. Expository Discourses on the Book of Genesis, interspersed with Practical Reflections. 2 Vols. 8vo. Published in 1806.

14. Expository Discourses on the Apocalypse, interspersed with Practical Reflections.

This I mention next, on account of its similar nature, though not prepared for the press till just before his decease.

15. Sermons on Various Subjects. 1814.

16. The Backslider: or an Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the means of Recovery. 1801.

An invaluable piece of practical divinity.

Besides these, he printed a number of single sermons on various occasions; namely,

17. The Nature and Importance of Walking by Faith. A Sermon before the Baptist Association at Nottingham June 2, 1784.

18. The Qualifications and Encouragement of a Faithful Minister. An Ordination Sermon at Thorne, in Bedfordshire, Oct. 31, 1787.

19. The Pernicious Consequences of Delay in Religious Concerns. A Sermon at Clipstone April 1791.

20. The Blessedness of the Dead who Die in the Lord. A Sermon occasioned by the Death of Mr. Beeby Wallis. 1792.

21. The Importance of a Deep and Intimate Knowledge of Divine Truth. A Sermon before the Baptist Association at St. Albans June 1, 1796.

22. The Christian Doctrine of Rewards. A Sermon delivered at the Circus, Edinburgh Oct. 13, 1799.

23. God's Approbation of our Labours necessary to the Hope of Success. A Sermon at the Annual Meeting of the Bedford Union May 6, 1801.

24. The Obedience of Churches to their Pastors. A Sermon at the Ordination of the Rev. Thomas Morgan, at Cannon Street, Birmingham. 1802.

25. Christian Patriotism: or the Duty of Religious People towards their Country. A Discourse delivered at Kettering Aug. 14, 1803.

26. Jesus the true Messiah. A Sermon at the Jews' Chapel, Spital Fields, Nov. 19, 1809.

27. The Principles and Prospects of a Servant of Christ. A Sermon delivered at the funeral of the Rev. John Sutcliff, A.M. June 28, 1814. With a Brief Memoir of the Deceased.

28. The Great Question Answered.

A very important tract, which has been translated into several languages.

29. A Vindication of Protestant Dissent from the Charges of the Rev. Thomas Robinson.

A small polemical tract.

30. Expository Remarks on the Discipline of the Primitive Churches. Originally an Association Letter.

31. The Pastors Address to his Christian Hearers. Originally an Association Letter.

To these may be added.

A Funeral Oration for the Rev. Robert Hall, sen. of Arnesby; with some verses to his memory. Printed with the Funeral Sermon, &c. by John Ryland, jun. 1791.

A New Year's Gift for Youth. The Sketch of a Sermon on Psa. xc. 14. printed without Mr. F.'s previous permission, by a friend at Edinburgh. 1800.

An Essay on Truth. Prefixed to a new and improved Edition of Hannah Adams's View of Religions.

A Recommendation of Dr. Joseph Bellamy's invaluable Work, entitled, True Religion Delineated.

A Recommendation of Two Sermons by Dr. Tim. Dwight, entitled The Nature and Danger of Infidel Philosophy.

A Recommendatory Preface to Thornton Abbey.

And a great number of valuable papers in several periodical publications: namely,

DE COETLOGON'S THEOLOGICAL MISCELLANY.

1785. Thoughts on 1 Cor. xvi. 22. p. 141.

1786. Pacificus to Agnostos, to close a Controversy between J. R. j. and A. S. Esq 576.

1787. On Declensions in Religion, 346, 424, 487. The Means of Revival, 519, 593. On the supposed Final Restitution, 468.

1788. A Similitude on the Church of Laodicea, 58 John v. 40. and vi. 44, 45, and 65, reconciled, 237. Paraphrase on Eccles. vii. 15—19. p. 432. On John v. 17—19. p. 488.

EVANGELICAL MAGAZINE.

1793. Dialogues between Crispus and Gaius, pp. 67, 108, 150, 190, 235.

1794. Dialogues continued, 19, 50, 96, 147. Letters from Crispus, 462. Anecdote of the late Mr. Robinson, 72. Interview of Messrs Fuller and Sutcliff with Mr. Berridge, 73. On the Nature of Regeneration, 226. On the Parable of the Unjust Steward, 323. The Dignity of Nature in the Article of Death, 375.

1795. Degrees in Glory consistent with Salvation by Grace, 15. Letter II. from Gaius to Crispus, 53. Letter III. 137. Instances in which we act against inclination, 151. Causes of the difference in Frame between Private and Public Prayer, 152. Letter IV. Crispus to Gaius, 184. Letter V. Gaius to Crispus, 223. Was the Fall of Adam predetermined, or only foreseen? 240 What is the true Meaning of those Parts of the New Testament which declare the Gospel to have a powerful Operation in the Souls of Men? (Rom. i. 16 1 Cor. i. 18, 24. 1 Thes ii 13.)—And is the Power of the Gospel in any sense to be distinguished from the Power and Influence of the Holy Spirit? Or are they always connected? Or do both include one and the same Operation? 282. On the Eternity of Future Punishment, 357. How may a man ascertain his Election of God to the Ministry of the Gospel?—And what are sufficient Qualifications for that important office? 486. In what sense is Faith reckoned by our Saviour among the Weightier Matters of the Law? 487.

1796. Answer to Two Queries—(1.) Did not the law of God require of Christ, considered as a man, a perfect obedience on his own account? If it did, how can that obedience be imputed to sinners for their justification? (2.) How does it appear to be necessary that Christ should both obey the law in his people's stead, and yet suffer punishment on account of their transgressions, seeing obedience is all the law requires? 67. On the Unpardonable Sin, 141. Answer to a Query on Regeneration, 337. The Duty of Christian Forgiveness, 359.

1797. On the Immaculate life of Christ, 51, 99. On the Lying Spirit, 1 Kings xxii. 21—28. p. 504.

1798. How does God speak Peace to his People? 113. On the Application of Absolute Promises, and those made to others, 143. An Account of his own Experience, 276, 319.

1799. Importance of a Lively Faith, particularly respecting Missionary Undertakings, 67. On the Extraordinary Appearance to Elijah at

Horeb, 315. Sermon to the Aged, 543. [I apprehend the Review of Mr. Scott's Warrant and Nature of Faith, (p. 199,) was written by him.]

1800. The Review of Mr. Booth's Glad Tidings 458, 550.

1801. How could Jesus grow in wisdom &c ? 192. What are the best preservatives from backsliding ? 273. Is it right to exhort a wicked man to pray ? 353.

1802. Life and Death set before thee ; or the Broad and Narrow Way 93. Christ washing the Disciples' Feet 219.

1803. Evangelical Truth the great object of Angelical Research 21. Hope in the last Extremity 138. Anecdote of a Remarkable Conversion [287.*] Advantages of Visiting Societies 339. Another Account of Conversion 445.

1804. Political Self-righteousness 124. The dangerous Tendency of Universalism 250. The Moral Law a Rule of conduct to Believers 533.

1805. The Mystery of Providence 10. On the Danger of departing from the obvious meaning of Scripture 593.

1806. Account of the Death of one of his Members 272. The Wisdom proper to Man 393 On the Abuse of Allegory in Preaching 489.

1807. Letter from Bermuda, by a Member of the Baptist Church at Kettering 87. Account of a Remarkable Conversion, with Reflections on the same 412.

1808. On Covetousness, Luke xii. 13—21 p 65.

MISSIONARY MAGAZINE.

1796. Letter to Mr W Muir, of Glasgow, on the Talents &c. of a Missionary p 158. Conversation in a Stage Coach 262.

1797. Strictures on Booth's Warrant 349.

1798. The Zeal of Jehovah pledged for the Fulfilment of Prophecy 433.

1799. Sketch of a Discourse delivered by him at the Circus Edinburgh 546.

1800. Thoughts on some Predictions respecting the Latter Days 58.

1801. The Mystery of Providence 106. Short notes on 1 Cor. xii. 24 p 182.

1802. An attempt to illustrate Daniel x. 13 p 45.

1803. The Great Question Answered was first published here pp 59, 110. Singular Instance of conversion 310. Thoughts on Rom. viii. 18—23 p 433.

1804. Some papers were reprinted which had appeared in the Evangelical Magazine.

1805. On the Conversion of the Jews, on Ezek. xxxvii. p 11. On the same subject from Hos. i. ii. iii. p 49. Ditto, No. III. 97. Sequel from the Evangelical Magazine 141. No. IV. 185. No. V. 229.

1806. Inquiry whether the Scriptures contain a system of Divine Truth. On the Beatitudes, Matt. v p 314. No. II. Ditto 361. No. III. Ditto 406. No. IV. Ditto, and on the Perfection and Spirituality of the Law 445. No. V. on Oaths Matt. v 33—37 p 491. Reply to C. S. (in page 378,) farther illustrating Matt. v. 4 p 500.

1807. Sermon on the Mount, No. VI. on resisting Evil 6. Answer to three Queries 21. Sermon on the Mount, No. VII.—Love to Enemies 52. Account of Conversion in Bermuda 81. Sermon on the Mount, No. VIII —Almsgiving and Prayer 94. Ditto No. IX. on the Lord's Prayer 141. Ditto No. X 193. No. XI. on Fasting, &c. 226. On Religious Systems 322 Sermon on the Mount, No. XII.—Judging others, and casting Pearls before Swine 364 Account of Conversion (Evan. Mag) 381. Sermon on the Mount, No. XIII On Prayer and Equity 404. Ditto No. XIV. Broad and Narrow Way, 446.

1809. Brief View of Matt. xi. 12, 13 p 66. Observations on John iii. 22—36, p 142. Past Trials a Plea for Future Mercies 301.

1812. On the Trial of Spirits p. 370

QUARTERLY MAGAZINE.

Vol I. A View of Jer. xxxiii. 16.

Vol. II. Critical and Practical Remarks on the Burden of Dumah &c. Isa. xxi. 11, 12.

PROTESTANT DISSENTERS' MAGAZINE.

1795. On Building and Collecting for meeting-houses p 116.

1798. Reflections on certain Passages in Mr. Belsham's Review of Mr. Wilberforce's Treatise 227. The Doctrine of Justification by Imputed Righteousness, in Thoughts on Jer. xxxiii. 16 p 367.

1799. Defence of Imputed Righteousness, against Christopher 20. On God's justifying the Ungodly, in answer to J. J. 141.

BIBLICAL MAGAZINE.

1801. Account of Mrs. A. or the Pastoral Visit p 17. Present State of Socinianism 47. On Moral Inability 112 Sermon at Oakham Association 215. Letter to Mrs Mead 369. Letter to Mr. Thomas Rutt, on the Death of his Sister, Mrs. E. Mead 373 [Four papers, by Alpha, uncertain.] On the Sonship of Christ 283. On 2 Cor. xii. 16 p 346.

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In addition to the above, Mr. Fuller wrote several papers in the Baptist Magazine, and other works: a list of which cannot be obtained for insertion in this place without delaying the publication.

He had also begun several important works, which though not finished, are far too excellent to be consigned to oblivion; and which I had planned connecting with this Memoir, after the manner of Cecil's Life and Remains. But, on farther consideration, it was thought better to defer them, to be probably inserted in the last volume of his Works, which the family are preparing to publish, in a uniform edition.

He lately began, at my request, *a System of Divinity*, to be continued in monthly letters; but his sickness and death prevented my receiving more than nine. He had also commenced long ago a very important work *against Antinomianism*;* and another treatise on *Spiritual Pride*. He left an unfinished manuscript on *the Composition of a Sermon*. And *Letters between Archippus and Epaphras*, illustrating the scriptural mode of treating an awakened sinner; and two or three excellent Sermons have been taken down or written out pretty largely. Most of these may yet be presented to the public.

* A small edition of this manuscript has been recently printed, at the urgent request of some judicious friends of different denominations, who considered it too important to be suppressed, and peculiarly suited to the present times.

CHAP. VII.

MR. FULLER'S UNWEARIED EXERTIONS IN BEHALF OF THE BAPTIST MISSIONARY SOCIETY—THE RISE OF THAT SOCIETY—SENDING OUT OF MESSRS. THOMAS AND CAREY—SPECIMENS OF MR. FULLER'S CORRESPONDENCE WITH THE MISSIONARIES—HIS JOURNIES INTO SCOTLAND; CONNECTED WITH OBSERVATIONS ON THE STATE OF RELIGION THERE AND THE SANDEMANIAN CONTROVERSY; CONVERSATION WITH A JEW AND OTHER TRAVELLERS, &c.

WITH regard to Mr. Fuller's active concern for the welfare of the Baptist Mission, from his appointment as Secretary at its first formation, till his death, it is impossible to do full justice to his indefatigable zeal, his assiduous attention to whatever could promote its welfare, and the uncommon prudence with which he conducted all measures that related to it at home, and gave counsel to those that most needed it abroad. The excellent Pearce, while he was living, selected the *Periodical Accounts*, inspected the printing, aided much in the collections; but this advantage was not long enjoyed. His brother Sutcliff was almost all the time near at hand, and Mr. Fuller was greatly assisted by his prudence and judgment, on every emergency; and he repeatedly accompanied him in his journies to the northern parts of the island. But Mr. Fuller's own counsels and labours in a great variety of ways were, under God, of the most essential service from first to last. As to the immediate origin of a Baptist Mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give ten pounds towards paying the printer. On his return he met Brother Fuller and Brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections, on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to promise to undertake the work, he

said he must tell the whole truth; that in the warmth of conversation at Birmingham, he had said that he was resolved to do all in his power to set on foot a Baptist Mission. "Well, (said his friend,) print upon the subject, I will help bear the expense.' That he replied he could not do. "If you cannot do it as you wish, yet do it as well as you *can;* (said his friend,) you have just now bound yourself to do all you can for this purpose, and I must keep you to your word." Being thus caught through his own zeal, he could get off no other way, than by promising that he would write, if he could not prevail on any one more competent to undertake it. We then all united in saying, "Do by all means write your thoughts down as soon as you can; but be not in a hurry to print them; let us look over them, and see if any thing need be omitted, altered, or added.' Thus encouraged, he soon applied himself to the work, and showed us the substance of the pamphlet afterwards printed, which we found needed very little correction. So much had this young man attained of the knowledge of geography and history, and several languages, in the midst of the pressures of poverty, and while obliged to support himself and his family at first as a journeyman shoemaker, and afterwards as a village schoolmaster; since his people could raise him but ten or eleven pounds a year, besides five pounds from the London fund.*

* I never formally examined the proficiency he had then made in learning Latin, Greek, Hebrew, French, Dutch, Italian, &c. but one anecdote will illustrate what, indeed, his subsequent attainments render unnecessary to be proved. I one day had occasion thus to address him: "Well, Mr. Carey, you remember I laughed at you when I heard of your learning Dutch, for I thought you would never have any use for that language: but now I have the first opportunity of profiting by it. I have received a parcel from Dr. Erskine of Edinburgh, who has long been used to send me any interesting publications which he receives from America, or which have been printed in Scotland: and this parcel contains several of those sorts: but he says I shall wonder that he has inclosed a Dutch book. This, he informs me, is a volume of Sermons written by a Divine now living in Holland; at the end of which is a Dissertation on the Call of the Gospel, which, if any friend of mine or Mr. Fuller's understands the language sufficiently to translate it for us, we should be glad to see. "Now (said I to Mr. Carey,) if you will translate this Dissertation for me, I will give you the whole book." He soon brought me a good Dissertation on the subject, and afterwards an extraordinary Sermon on Hosea, Chap. iii. which I doubt not

Between Carey and Fuller there never was a moment's rivalship, and I have no bias on my mind to take a grain of praise from one to give to the other: but wishing to regard both with impartial esteem, and truth beyond both; I must consider the Mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2. is a confirmation of my opinion. This, however, is of small consequence. Sometime after the conversation in my study, occurred the minister's meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons: I know not under which I felt the most, whether Brother Sutcliff's, on being very jealous for the Lord God of Hosts, or Brother Fuller's, on the pernicious influence of delay. Both were very impressive; and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner, Carey introduced the subject of beginning a Mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when Brother Carey delivered a most impressive discourse, from Isai. liv. 2, 3 chiefly endeavouring to enforce our obligations to *expect great things from God*, and to *attempt great things for God.* If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God.

were translated from this book. I once also, in an accidental way, made a trial of his skill in French; and hence, at that early period, I inferred, that, as his motives to learn Latin, Greek, and Heberew must have been stronger than those that excited him to acquire French and Dutch, his proficiency in them could not be less His present eminence in Oriental literature every one acknowledges—But it is pleasant to trace the rise of the oak from an acorn.

A resolution was printed in this year's Letter, 'That a plan be prepared against the next minister's meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens.*' Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a Society.

This Society was actually formed in Mrs. Beeby Wallis's back parlour, on October 2, 1792. As all the friends of the Baptist Mission know, we began with a subscription of £13. 2*s*. 6*d*. but at a second meeting, at Northampton, Oct. 31, Brother Pearce brought the surprising sum of £70. from his friends at Birmingham, which put new spirits into us all. Still we knew not how to proceed, whom to send, nor where to begin our operations. Pearce had read the account of the Pellew Islands, and was inclined to propose them for the object of our first attempt. But just at this time, Mr. John Thomas returned from Bengal. He had repeatedly written from thence to Dr. Stennett, to my father, and to Mr. Booth, and given some account of his conferences with the natives: we found he was now endeavouring to raise a fund for a mission to that country, and to engage a companion to go out with him. It was resolved to make some farther inquiry respecting him, and to invite him to go back under the patronage of our Society. I had visited Bristol in the latter end of August and beginning of September preceding; and took a second journey thither, to supply the church in Broadmead the last Lord's day in 1792, and the first three in 1793; consequently I was not present when the Committee met at Kettering, Jan. 10, when Carey first offered himself to go as a companion to Mr. Thomas: but the particulars are stated in the Narrative of our Mission. One circumstance has not yet been made public. Dear Brother Pearce went to London with Thomas and Carey. He examined if it would be prudent to apply for the leave of the Directors. He found that we should in all probability meet with a refusal; which would be more embarrassing to our minds, and would render it more offensive to the Company, should they get out in defiance of them, than if they went without leave and without prohibition. A captain who had known Mr. Thomas, offered to take them out without

leave. We did not know what to do: conscious that we meant no ill to any one, and were aiming to discharge a most important duty, Brother Pearce consented to the plan. They embarked; but while they lay off the Isle of Wight, one Saturday I received a letter from Brother Fuller, saying,—"We are quite disappointed respecting our Missionaries, who are obliged to leave the ship. A letter has been received by the Captain, signed Verax, in which he is informed, that an information will be laid against him, for taking out persons not authorized by the Company, and reminding him that he knows what the consequences will be. The Captain has therefore insisted upon our brethren's leaving the ship. Well, I never liked this way of going out; though, as there seemed no possibility of finding any other, I yielded to it: perhaps all may yet be for the best; but we must call a Committee immediately, to consider what should be done. If you will write to some of the Committee, I will write to others." Such I well remember was the purport of Brother Fuller's letter to me; in compliance with which I was just going to write as he requested, when in came Thomas and Carey. At seeing them I said, "Well, I know not whether to say I am glad or sorry to see you!" They replied, "If you are sorry, your sorrow may be turned into joy, for it is all for the best. We have been at Hackleton, and have seen Mrs. Carey; she is well recovered from her confinement, and is now able to accompany her husband, and is willing to go." I think they said, that she had at first refused: they left the house, and had walked half a mile, when Mr. Thomas proposed to go back again, an additional argument having struck his mind to use with her. They went back; she said she would go, if her sister would go with her. They then pleaded with the sister, that it depended on her whether the family should be separated or not. Since Mrs. Short's return from India, she has told me that she hastened up stairs to pray, and when she came down, told them she was willing to go. Having related the above, they told me they had heard of a Danish ship which would be in the Downs in four days, and had room for them all. "But (said they,) the necessity of the case requires we should set off immediately, and travel all day to-morrow; but we must have

two hundred pounds more to pay for the passage of the family." I replied, "I have about nine pounds in my hands, belonging to the Mission, and between four and five pounds of my own, that is all with which I can furnish you." "We must have two hundred," they said. "Well, I recollect, (said I,) that there is at Kettering a bill of two hundred pounds sent from Yorkshire: it is I suppose not yet due, for it had a pretty long time to run, but that would exactly answer your exigencies." "We have no time to go to Kettering, (said they,) we must be off directly." I desired them to sit down a few minutes, while I wrote letters to Mr. Newton, Mr. Booth, and Dr. Rippon; stating the case, and requesting them to advance the money, which I assured them could be immediately repaid. And thus we parted, expecting never more to meet on earth. Carey went down to Gravesend; Thomas returned to the ship at the Isle of Wight, hired an oyter-boat, to take their goods, (which should support them for the first year) from the English ship to the Danish: at that time I heard that the coast swarmed with French privateers; but he met them safely in the Downs.

In the mean time, Mrs. Thomas, who had refused to go out by herself, in compliance with the pressing solicitations of her husband for some years before, but had now obtained leave to go to her friends in India, had her spirits so raised, as to venture to proceed with her daughter in the English vessel, hoping to meet him in India. These little circumstances, which deeply impressed my mind as indications of the hand of Providence, protecting us in our feeble beginnings, I shall be excused for introducing in this place. It is pleasant to look back, and see how the Lord led us on, when we began a work for conducting which we were very little prepared by any previous means. Well may we exclaim, What hath God wrought! For surely it was he that raised up his own instruments, both for the foreign and the home department. All was his doing, and is marvellous in our eyes.

Never was a man more indefatigable in any work for God, than Brother Fuller was in his exertions of every kind for the welfare of this Society; and he found that in all such labour there is profit. He writes thus concerning it, in his diary, of July 18, 1794.

"Within the last year or two, we have formed a Missionary Society; and have been enabled to send out two of our brethren to the East Indies. My heart has been greatly interested in this work. Surely I never felt more genuine love to God and to his cause in my life. I bless God that this work has been a means of reviving my soul. If nothing else comes of it, I and many more have obtained a spiritual advantage. My labours however in this harvest, I have reason to think, brought on a paralytic stroke, by which, in January 1793, I for a week or two lost the use of one side of my face. That was recovered in a little time; but it left behind it a head-ache, which I have reason to think will never fully leave me. I have ever since been incapable of reading or writing with intense application. At this time I am much better than I was last year, but even now reading or writing for a few hours will bring on the head-ache. Upon the whole, however, I feel satisfied. It was in the service of God. If a man lose his limbs or his health by intemperance, it is to his dishonour; but not so if he lose them in serving his country. Paul was desirous of *dying to the Lord*; so let me."

Yet he complained that these engagements were some impediment to his pastoral duties; and wrote thus, Oct. 27, 1794.

"Of late I have been greatly employed in journeying and preaching, and endeavouring to collect for the East India Mission. I find a frequent removal from place to place, though good for my health, not good for my soul. I feel weary of journies, on account of their interfering so much with my work at home. I long to visit my congregation, that I may know more of their spiritual concerns, and be able to preach to their cases."

Still however, the increasing importance of the Mission called for increasing exertions at home, and Mr. Fuller entered into the business with his whole soul. He never pressed and urged the case on those that were reluctant; but simply told an unvarnished tale, and left it to conscience to dictate whether it deserved assistance. At first he met with many rebuffs; and he was so grieved with the want of greater zeal for the cause

of God, that he sometimes retired from the more public streets of London into the back lanes, that he might not be seen by other passengers, to weep for his having so little success. But by degrees God roused the zeal of our own brethren, and those of other denominations, to assist in this cause. On one occasion, I remember, a gentleman told him, that if it had been a case of personal distress he would help a Baptist, as well as another man; but he did not think it consistent to aid our spreading the gospel abroad, as we should doubtless spread our own peculiar ideas of Baptism with it. "Well, sir, (said he,) I have such a case in my pocket, and can assure you it is a good one; but I do not wish you to do what your conscience would restrict you from doing." The gentleman gave to this more private case. The next time Mr. Fuller came to town, he saw the same gentleman again, and applied to another, in his presence, on behalf of the Mission; but said nothing to him on the subject. "Well, (said he,) Mr. Fuller, you do not ask *me* this time." No, sir, (said Mr. F.) you told me you did not think it your duty." "True, (said the gentleman,) but perhaps my conscience is now better informed." Mr. F. then thankfully accepted his money for the Mission.

For several years past he spent nearly a fourth part of his time in journies to collect for the support of this Society; and a great part of his time at home was occupied in the same concerns. He went five times into Scotland,* once to Ireland,† and many times to London, on the business of the Mission; besides journies to Lancashire, Yorkshire, Norfolk, Essex, the West of England, and Wales.

"Besides this, he wrote frequently to the Missionaries individually, and drew up most of the letters which were sent to them from the Society. He often had occasion to apply on their behalf to persons of influence, connected either with the East India Company, or with the British Government; and generally he discovered peculiar sagacity and readiness of thought, in all his intercourse, even with persons who moved in a very different line to that to which he himself had been accustomed.

* In 1799—1802—1805—1808—1813. † In 1804.

He ably defended the cause of Missions in general, and of our own in particular, in that *Apology*, in three parts, which has been already noticed in the catalogue of his works; and which was published in reply to the misrepresentations and objections made, in several hostile publications.

In short, the whole weight of its concerns lay far more upon him than upon any man in England, and he cared for it night and day, and most disinterestedly laid himself out for its welfare, from its commencement to his death. While on a journey with a confidential friend, he once remarked, "Friends talk to me about coadjutors and assistants, but I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men, who were deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no one to guide us, and while we were thus deliberating, CAREY, as it were, said, 'Well, I will go down if *you* will hold the rope.' But before he went down, (continued Mr Fuller,) he, as it seemed to me, took an oath from each of us, at the mouth of the pit, to this effect, that 'while *we* lived, we should *never* let go the rope.' You understand me. There was great responsibility attached to us who began the business: and so I find a difficulty."

Accordingly his whole soul appeared to be engaged in these concerns, and he "naturally cared" for the welfare of our dear brethren abroad; and from time to time communicated early intelligence to distant friends, respecting the progress of the Missionaries, both in translating the Scriptures, and spreading the knowledge of the gospel among the heathen.

In all our Committee Meetings our concerns were managed without debate or contention; and this, not because others had not full liberty to state their opinions, but because we all felt as brethren; and if his opinion was treated with peculiar respect, it was because we found by constant experience, that such was the soundness of his judgment, that we scarcely ever had cause to regret a compliance with his advice.

Our Missionaries would have rejoiced if it had been possible for him to have written to them much more frequently and

largely than he did; and I doubt not but they could furnish us with far more remarkable proofs of the value of his correspondence than I can insert in this publication. A very small specimen of his correspondence, however, I am able to subjoin. Perhaps our brethren at Serampore may hereafter give us documents still more interesting.

TO MR. JOHN THOMAS.

"*Dec.* 24, 1795.

"*My dear Brother*,

". . . . . Your work is a great work, and the eyes of the religious world are upon you. I often think of the depth of that providence that first took you to India, inclined your heart to the good work of the Lord, and brought you to England in search of an Assistant, just at the time that we were in quest of an opening. Your undertaking, with that of your dear colleague, has provoked many. The spirit of Missions is gone forth. I wish it may never stop till the gospel is sent into all the world. Do not, my dear Brother, give way to a spirit of dejection. Look forward to your reward. You are sowing a seed, the fruit of which may grow to the end of time, and may add to the harvest of everlasting joy. How often do I think of you, especially on a Lord's day morning. My eye glances more swift than lightning to your abodes. There methinks I see you, I hear you pleading with a people of a strange language. My soul goes up to God for you. . . . . 'Lord bless them, keep them, support them, succeed them!' and thus I doubt not pray thousands of your brethren. My dear Brother, the Lord Jesus Christ be with your spirit. Our friends unite in affectionate regards to you all, with

"Your affectionate Brother,

"A. FULLER."

Mr. Thomas was a man possessed of many admirable qualifications, but liable to great inequalities in his natural spirits, and not always so steady and so prudent as could be wished,

though we had good room to believe his heart was right with God. A letter from himself to Brother Pearce now lost and forgotten, led Mr. Fuller to think it needful to address him once in the following close and tender manner.

TO MR. JOHN THOMAS.

"*May* 16, 1796.

"*My very dear Brother*,

I have read yours to Brother Pearce. O what feelings does it excite! How could I weep on your account. Nay, before I write any more, I will go aside, and weep and pray for you, to him who alone can deliver your soul from death, and keep your feet from falling.

"My dear Brother, it has afforded me some consolation while pleading with God on your behalf, that his help could fly swifter than this letter. O that before this arrives you may be delivered from the horrible pit!

"Shall I tell you a little of my own experience? At one period of my life I had a severe domestic trial. My heart melted under it like wax. I cried much to the Lord, and he delivered me out of my affliction. At first I thought I could never forget his goodness, I erected, as it were a memorial to it, and charged my soul to live to him all my future life. But within a few months after my troubles had subsided, I sunk insensibly into a kind of lassitude, and neglected to watch and pray. I became careless and indolent, and my work became less interesting to me than heretofore. In this state of mind I was accosted with temptations, which, though they did not draw me into open sin, will cause deep self-abasement to the end of my life. My hands hung down like a bulrush, and I had no pleasure in myself. I used to preach, and resolved to preach the truth, though it should rise up in judgment at the last day to condemn me: and often have I gone into the pulpit with the idea, that possibly it might be only heightening my condemnation. I seldom was without hope; though I sometimes feared that I did not refrain from sin because I loved God, but because I was

afraid of the consequences; which I could not but consider a mark of a wicked character. Though I had nearly lost the enjoyments of religion, I was almost equally unacquainted with its sorrows. My heart refused to melt. A tear though shed in anguish, was to me a real enjoyment. A deep dejection seized me, which, though I stroveto throw it off in company, would be sure to return as soon as I retired. I did not neglect private prayer, but had no enjoyment in it. I used to cast myself prostrate before the Lord, depressed under the load of a hard heart. Now and then I groaned out, 'God be merciful to me a sinner.' I never till then understood the xxxii. and xxxviiith Psalms, in which the Psalmist appears to describe the state of his mind after his sin, and previous to his restoration. Psa. xxxii. 3, 4. and xxxviii. 1—10. O, thought I, blessed indeed is the man whose transgression is forgiven, and in whose spirit there is no guile! But it is not so with *me!* I had used to make memorandums in a kind of diary; but now I left it off. I used now and then, however, to write a little; and I will give you an extract.

"'Oct. 3, 1789.—I feel at times some longings after the *lost joys* of salvation, but cannot recover them. I have departed from God; and yet I may rather be said to be habitually dejected on account of it, than earnestly to repent for it. I find much hardness of heart, and a spirit of inactivity has laid hold of me; I feel that to be carnally-minded is death. O that it were with me as in months past!'

"About this time I read Dr. Owen on Mortification of Sin with great advantage, which I will send you. It will be accompanied with my prayers, that it may be of as much use to you as it was to me.

"Within these few years, my soul has not only recovered its former tone; but, blessed be God! a greater degree of spiritual strength than at any former period: and I think my engagement in the work of the Mission has more than any thing contributed to it. Before this I did little but pore over my misery; but since I have betaken myself to greater activity for God, my strength has been recovered, and my soul replenished. I have not been contented with ransacking for past evidences

of love to God; but have been enabled to love and serve him afresh; looking for mercy to the Lamb of God, who taketh away the sin of the world. But I still look back to the wormwood and the gall. My soul hath them still in remembrance and is humbled in me. Should this recital of the Lord's dealings with me be of use to you, how thankful shall I be! The Lord Jesus Christ be with thy spirit.

"Affectionately yours,

"A. FULLER."

TO MR. AND MRS. CHATER, AND MR. AND MRS. ROBINSON.

"*Kettering, April* 5, 1806.

"*My very dear Brethren and Sisters,*

"It was painful to me to be obliged to leave you so soon, but I could not do otherwise. My hands are now full of engagements, that must be attended to in a few hours. I just write to you a few lines again, to express my earnest concern for your welfare; and to bid you farewell in the name of the Lord. Brother Chater requested a copy of the discourse at Oxford, or so much of it as I could recover. I cannot furnish this in time, as I must set off for Leicestershire early on Monday morning. But I will endeavour to do it, and that at Devonshire-square too, shortly; and send them by one of the spring ships, which may arrive soon after you.

"There is the greatest necessity for us all to keep near to God, and to feel that we are in that path of which he approves. This will sustain us in times of trial. The want of this cannot be supplied by any thing else. Beware of those things which draw a veil between him and you, or that render a throne of grace unwelcome. If God be with you, you shall do well; you shall be blessings among the sailors, among the brethren in India, and among the natives. Be very conversant with your Bibles. The company we keep, and the books we read, insensibly form us into the same likeness. I love to converse with a Christian, whose mind is imbued with the sentiments of the Scriptures. I find it advantageous to read a part of the Scriptures to myself before private prayer, and often to turn it

into prayer as I read it. Do not read the Scriptures merely as preachers, in order to find a text, or something to say to the people; but read them that you may get good to your own souls. Look at the Saviour as he walks, as he walks before you; and then point others to him. John i. 35.

"Next to communion with your God and Saviour, cherish love to one another. Good sense and good temper may preserve you from falling out by the way, and exposing yourselves to the censure of spectators: but this is not enough. The apostolic precept, which is so often repeated, 'Little children love one another,' includes more than an abstinence from discord, or the routine of civility. You must know one another, and love each other in the Lord. To do this, you must often think of the dying love of Christ towards you. When I have sometimes surveyed the church of which I am a pastor individually, my mind has revolted from this member for this fault, and from another for that; but when I have met them at the table of the Lord, one thought has dissipated all these hard things:—'Feed the church of God, which he hath purchased with his own blood!' O, thought I, if my Saviour could find in his heart to lay down his life for them, who am I, that I should withhold the tenderest regards from them? If he can forgive them, shall I be unforgiving? Nay more . . . . . If he could lay down his life for *me*, and forgive *me*, who am I, that I should cherish a hard and unforgiving heart towards my brethren?

"My dear Brethren! Know nothing but Jesus Christ and him crucified Be this the summit of your ambition. For you to live must be Christ. You may never be of that literary consequence which some are; but if you possess a savour of Christ, you will be blessings in your generation; and when you die, your names will be precious, not only in India and Britain, but in the sight of the Lord.

"My dear Sisters! It is not much that I have known of you: but what I have, has tended to endear you to me. My heart is toward those young people in our Israel, of both sexes, who have offered themselves willingly in this divine war! Treat your husbands with an attentive, respectful, and obliging carriage; as I trust they will treat you. Treat each other as sisters, and

the young woman that goes out with you too. Compel her when she parts with you to part weeping. Tears of this sort are worth more than thousands of compliments. Do not make confidents of one another in matters of offence; but in a gentle and tender way, get into the habit of communicating to the party her faults; and encourage her to do the same by you. This rule will be necessary, not only on your voyage, but through life. The God of all grace be with you! Present my kind love to the dear Captain Wickes. Accept the same to yourselves. My wife and daughter unite in wishing you prosperity in the name of the Lord.

"I am yours, very affectionately,

"A. FULLER."

The preceding letters can only be considered as a very slight specimen of his mode of correspondence with the Missionaries. Our brethren now at Serampore could no doubt furnish what would be far more interesting.

He *first* visited Scotland in 1799. Mr. Fishwick of Newcastle on Tyne, (who, very soon after the formation of the Society, had sent us twenty pounds,) was then a partner in a large colliery in Scotland, and sent our first proposals to Dr. Charles Stuart, of Edinburgh, and to Mr. Campbell, a member of the Baptist church of which Mr. Archibald M'Lean was pastor: they obtained also further information from Dr. Rippon's *Baptist Register*. In April and May 1794, Messrs. Innes and Ewing,* who were then ministers of the Church of Scotland, took a journey for their health. They both preached at Broadmead, being acquainted with Mr. Joseph Hughes, then my colleague; and visited Birmingham also, where they met with Brother Pearce. His ardent zeal for the Mission imparted to them a kindred flame; and they made it farther known in Edinburgh. Mr. M'Lean's friends were for a time kept back from lending their aid, on account of the difference on some points between the Scotch and English Baptists. But on his return from a visit to London in 1795, he stimulated his people to aid our

* The former now a Baptist minister at Edinburgh, the latter an Independent at Glasgow.

Mission. Dr. Stuart printed a small pamphlet, and Mr. M'Lean a sermon, on Psa. xxii. 27, 28. which went through two editions; and had a very favourable effect. He preached on the subject in the Circus, and collected above a hundred pounds. Good Dr. Erskine, with whom I kept up a frequent correspondence from 1780 to his death, was a cordial friend. He informed me, October the 25th, 1796, that the Edinburgh Missionary Society had voted unanimously fifty pounds, to aid the Bengalee translation. After these things had prepared the way, Messrs. Haldane and Ewing, began to feel interested in our success. And Mr. Robert Haldane happening to inquire of Dr. Stuart, what intelligence he had from the Baptist Missionary Society, the Dr. replied, "Dismal intelligence! The funds are low, and no success as yet." "As to funds, (said he,) I always intended to give them somewhat, but never did: could you desire Mr. Fuller to draw on me for a hundred pounds, and tell him that if he would come down and preach, I am persuaded my brother would welcome him, and so would Mr. Ewing." The Dr. wrote by the next post. Mr. Fuller went down, and met with a kind reception. One evening, when many friends were very happy together in his company, a lady said, "O Sir, why did not you come here before?" "Why, Madam, (said Mr. Fuller,) every man, as Sir Robert Walpole said, has his price; and till that gentleman there sent me a hundred pounds, I did not know it would be worth while to visit you."

This was in October 1799. Mr. Fuller kept a journal of this visit to Scotland. I am satisfied that his subsequent visits altered his opinions of some persons and things; I shall therefore not transcribe the whole, though I shall be careful not to disguise any thing I extract. He began with these remarks:—

"I am going out for a month altogether, among faces which I have never seen. My spirits revolt at the idea: but duty calls. I go to make collections for the Translations of the Scriptures into Bengalee.

"I am subject to many faults in company, and often incur guilt: The Lord keep me in the way I shall go, and enable me to keep my heart with all diligence. O that I may be spiritual, humble, and watchful, in all companies. May the God and

Father of our Lord Jesus Christ prosper my way! May the God of Israel preserve my family, friends, and connexions, during my absence.

"Oct. 2, 1799. Supped at an inn to night at Bourne; and found myself very unexpectedly in agreeable company. A Mr. Shore, who rides for Collect and Cox, drapers, Cheapside, and who hears Mr. Newton, sat with me during the evening. He travels much in this country, and agrees with others in his observations on its profaneness. Lincolnshire, Rutland, Huntingdonshire, and the Isle of Ely, are a kind of heathen parts of the land. Some of our farmers have observed, that if you go to a market from Bedford or Olney, on the south; to Nottingham, on the north, you will see business done in a still, civil, decent manner; but if you go to the markets of Uppingham, Oakham, Stamford, or any part of Lincolnshire, you will hear hundreds of oaths and lies. One swearing that he will take no less, another that he will give no more, and a third wishing himself accursed if he do otherwise than he has said he will, which yet in a few minutes he will do! These parts of the kingdom are nearly destitute of evangelical preaching: what they have which goes by that name, is mostly tinged either with Arminianism, or with Antinomianism; which systems paralyze practical godliness. In this, I refer chiefly to the state of things among the Dissenters; I have heard of some evangelical clergymen being settled hereabouts; but what their preaching is, I do not know. If it be good, yet it has had but little time at present to operate.

"Mr. Shore was observing how similar the excuses of all carnal men are, of whatever profession or country. A cannibal in the South Sea Islands, being reproved for the unnatural and atrocious nature of his conduct in eating human flesh, answered, 'It is so sweet.' Such is the governing motive of most other sinners. How sweet was the hope of getting what was not their own, to some hundreds of people at this town, when I entered it, who were all on edge in throwing up their shillings at the stage of a mountebank. I was told that a great many poor men had left their harvest work, and brought their earnings to try their good luck!

"3.—Travelled from Bourn to Barton-on-the-Humber in the Lincoln stage, with indifferent company. Between Lincoln and Brigg we had a Mr. Armfelt with us, a hearer of Mr. Burn of Birmingham, who seemed to know somewhat of the gospel.

"4.—Sailed over the Humbar to Hull, in company with Mr. Collins, a clergyman from Bath, who has changed his name to Berry. Preached at Mr. Lyon's meeting-house: several ministers in the town, or from the neighbourhood, attended.

"5.—This morning I have been reading Soame Jenyns on the *Internal Evidence of Christianity*. He seems according to his motto, *almost* a Christian. I question if miracles and prophecies be *now* wholly dependent for their validity on the truth of the Christian religion, as he suggests, (*p.* 4.) They have each characters which prove them to be divine. As to prophecy especially, its being *fulfilled* is sufficient still to establish its divinity, and consequently the divinity of the Christian religion. He seems undecided as to many of the doctrines of revelation. His answer to the Socinians, however, (*p.* 24—36.) is just and pointed. He appears to have made too much of the Christian religion, being an entirely *new* system, (under Prop. 2.) The same principles, though with less perspicuity, certainly run through the Old Testament. What he has said of *active courage* being no virtue, I hardly think is accurate. If aimed at a right end, and governed by the rule of right, it is right; and Christianity will celebrate it. 'By faith they waxed valiant in fight.' No disposition of the mind, which is purely natural, can be either sinful, or otherwise than virtuous, if exercised to a right end, and by a right rule. Active courage is a quality of God's creating, and when consecrated to him, and regulated by his revealed will, is virtuous. As to *friendship*, it has certainly been exemplified, not only between David and Jonathan, under the Old Testament, but by Christ and John under the New. It is true, however, that what frequently goes by that name among men is abhorrent to the New Testament. Christ wisely taught nothing, he thinks, on the duties of government, (*p.* 53.) He taught that men should do to others as they would that others should do to them; a principle which, if acted upon by independent nations, as well as individuals, would

render the world happy. I have no doubt but that magistrates and subjects might both clearly learn their respective duties from the New Testament. His doctrine of passive suffering I suspect is carried beyond the design of the New Testament; which is not to render us stoics, nor to set aside all resentments. Were not the reproofs of Christ to the Pharisees mingled with displeasure at their condnct? And Paul's speech to the high-priest, 'God shall smite thee, thou whited wall,' appears to contain resentment. It is true, he made some apology for it; not, however for the spirit of it, but merely for its being inadvertently addressed to 'the ruler of his people.' See also John xviii. 23. Acts xvi. 37. He represents a change of disposition as the effect of repentance, (*p.* 66.) whereas it seems *vice versa*. It is common for writers so to explain the term faith as just to include *their own*, and no more. This writer thinks the atonement necessary to be believed. A Socinian would deny this; and others would plead that more was included under the phrase 'Jesus Christ is the son of God,' than Soame Jenyns would plead for. I have written my thoughts on this in my answer to Dr Toulmin, towards the close. He is right, I think, on the moral nature of faith, (*pp.* 70, 71.) Our 'amusements' must not lead us 'too far out of the way,' (*p.* 75.) May they lead us *at all* out of the way? No, whatsoever we do, must be done to the glory of God. He ascribes all civilization, arts, and sciences, to revelation; (*p.* 100.) but men without the light of the gospel may certainly attain these things. China, for example, had made progress in many things of a natural kind, and which could not, I should think, have been derived from revelation. He does not believe the scriptures to be inspired of God, (*p.* 106.) He appears to me but very little before the modern Socinians on this subject. Upon the whole, having read it through, though there be some excellent things in it, I could not forbear fearing that he is only *almost* persuaded to be a Christian. I knew the man about twenty years ago. He was a still, peaceable gentleman; but nothing more. He was a Member of Parliament, and though he writes against war, yet he voted with Lord North, I believe, during the American war.

"6. Lord's day.—Still at Hull, where I preached three times to-day, at Mr. Lambert's place, at Salthouse Lane, and at George Street. I had good times in the morning and evening, and received much friendship from the people. Met with Mr. Longridge, a Methodist gentleman from Sunderland, who sometimes preaches. He gave me two guineas for our mission, and I hope for his company to Newcastle; he seems a serious, intelligent man. I visited many this morning to collect for the Bengalee New Testament: preached and collected in the evening, and then set off for York.

"8.—I reached Newcastle, whither Brother Sutcliff had arrived before me; where we also met with Mr. Charles Whitfield, the Baptist minister of Hamsterly in Durham. Mr. Hassel from Plymouth is now with the Baptist church at Newcastle. I called there on a Dr. Greve, who has been excluded from a Scotch Baptist church, merely for not agreeing with them in some matter of discipline. Surely such a uniformity leaves no room for free discussion. A church thus conducted must render all its members the slaves of terror; who agree because they dare not disagree. Such a system must fritter the church into endless parties. I perceive we are going among men where indeed we had need be wise as serpents and harmless as doves.

"10.—Rode to Edinburgh. A view of the sea and other objects very agreeable. Arrived at Dr. Stuart's this evening. I find him an interesting man.

"11.—Paid visits to many friends to-day; Dr. Erskine, Mr. M'Lean, Mr. Braidwood, and others. Dr. Erskine in an excellent old man; several other ministers in the Kirk appear to be very worthy men. Supped with some of these, and Dr. Jamieson, who is an Antiburgher. The Baptists seem to be tinged generally with the sentiments of Glass and Sandeman. And all parties in Scotland, except those who meet at the Circus, appear to be insulated from all others.

"We have been in company with persons favourable to the church of Scotland twice, at Dr. Erskine's. There are certainly some excellent men among them, particularly Mr. Black, and Mr. Buchanan, as well as Dr. Erskine, who is made up of kind-

ness and goodness. But these good men, I observe, generally look with a jealous eye upon the Circus; and they like to speak of the things done by the *old* Society for promoting Christian knowledge, which it is probable some others have too much undervalued.

"I have been also in company with Messrs. Robert and James Haldane, Aikman, Innes, Richie, and some other leading men in the Circus connexion. Certainly these appear to be excellent men, free from extravagance and nonsense, which infects some of the Calvinistic Methodists in England; and yet trying to imbibe and communicate their zeal and affection. Robert Haldane* seems a very disinterested, godly man, and his wife as disinterested and amiable as himself. They have agreed to sell a large estate, to put the money into the funds, and to live as retired as possible, in order to have the more to lay out for the furtherance of the gospel. His brother James is a simple-hearted, affectionate, good man. He was a captain of an East Indiaman, and relinquished his post for the gospel's sake. He is pastor of a church on the congregational plan, which meet at the Circus, and amount to near three hundred members.† The forming of this church seems to have been the united work of Messrs. Ewing, Innes, and the Haldanes; principally, for the sake of enjoying a greater degree of religious liberty, than could be obtained in any of their denominations, which are each ruled by their respective synods. They wished, as Mr. Ewing told me, 'to be at liberty to preach in the villages,' without being accountable to any body of men, who were commonly averse to all extraordinary exertion, and contented to plod on in the path of their predecessors. They wished also to introduce English preachers, and to have places of worship to which they could invite them.

* When I was in Scotland in 1811, I was grieved to find that he was calling in, with much rigour, the money he had advanced for building places of worship, from several worthy men who did not follow him in all his subsequent changes!

† See Dr. Stuart's remarks upon it, and upon the state of religion in Scotland, in his *Quarterly Magazine*, No. VI.

And having, as I understood it, found the people willing at Edinburgh, they erected a place at Glasgow, which they call the Tabernacle. Here Mr. Ewing preaches, and has the tuition of twenty-five young men for the ministry, all at the expense of Mr. Robert Haldane.

"Here two queries may be proposed. *First*, Was this undertaking necessary? To this it is replied, That there appears a large proportion of formality to have affected the other denominations; both in the established Church of Scotland, and all the classes of Presbyterian Seceders. The ministers, even among the Seceders, must have bonds from their people for a certain salary. Nor do they, in general, go out of their own congregations; but each moves on in his way, without exerting himself for the conversion of the irreligious around him. In the Kirk, too many of the ministers are what is called *Moderates*, alias, mere worldly men, without any heart-felt religion. Yet in the way they go on in Scotland, there is little or no entrance among their people by village preaching. And as to the Seceders, both Burghers and Antiburghers, though they retain the form of orthodoxy; yet they make no efforts to spread evangelical truth, and seem many of them to have very little life. Mr. Ewing told me that his grand motive for leaving the Church, and engaging in his present undertaking, was a desire to preach the gospel to people who heard it not, and could not hear it upon the old plan. To us there seems a goodly number of serious individuals of different denominations, but all parties are too cold and formal. If any thing could breathe the breath of life among them, or provoke them to jealousy, it had need be introduced. It may be asked,

"*Secondly*, Have the leading men engaged in it, conducted themselves with propriety?

"On this subject we have made inquiries of different parties.

"Some have attempted to insinuate that they are influenced by democratic principles, and must have some wrong political design. One of their leading men acknowledges, that heretofore, his mind was taken up with such subjects, soon after the French revolution, when he made a speech that gave consider-

able offence to many: but, he says, that he is now fully convinced of the folly of a Christian so employing himself, and that he is willing to make the fullest acknowledgment as to the duty of obedience to the powers that be. And this is the present mind of them all.

"The characters principally engaged in this new denomination, as far as we can judge, seem to be some of the best in Scotland; excepting a few individuals in other connexions, such as Dr. Erskine, Mr. Black, &c. The two Haldanes, with Messrs. Innes, Aikman, and Ewing, appear to us very intelligent, serious, and affectionate in their work; active, liberal, and indeed almost every thing that we could wish: no drollery in their preaching, but they seem very desirous to be and do every thing that is right.

"At Glasgow, where Mr. Ewing, about ten weeks ago, has opened a very large place of worship, an amazing congregation is gathered, and was gathered, the very first Sabbath; and that chiefly from they know not where, from the highways and hedges. The other ministers in the town it is true have lost some: but all speak highly of Ewing. Dr. Balfour, to his honour be it spoken, having lost one of his friends, and being asked whether it did not affect him, replied, 'That may be the case; but though it be a loss to me, yet it will be none to him: meaning his former friend, who now attends Mr. Ewing.

"21.—Last week we set off from Edinburgh to Glasgow: dined with David Dale, a venerable man, the first merchant in Glasgow, and yet always calm and composed. He is pastor of an Independent church in this city. After dinner we set off in his carriage, with Mr. Ewing, for Paisley. Preached to a crowded auditory, and collected about twenty pounds for the Translation. Returning to Glasgow that evening, we heard of the death of our beloved Pearce! O Jonathan, very pleasant hast thou been to me. I am distressed for thee my brother Jonathan! O Jonathan, thou wast slain on thy high places! On Thursday went to Greenock: met with kind treatment there. I preached in a Burgher or else a Relief meeting, and Brother Sutcliff stopped and preached there next day. They collected

us upwards of twenty pounds. I returned on Friday to Glasgow, and preached at the Tabernacle. On Lord's day, I preached in the morning at the Tabernacle, to about four thousand people. In the afternoon Brother Sutcliff preached to the same number or rather more ; and I went with my friend Dr. Stuart, who came over to hear Mr. D. Dale, at the Independent place, where they collected for us upwards of £200. There is a mild sweetness about that venerable man, but I could wish that the congregation discovered more of the lively and affectionate spirit of Christianity. In the evening I preached again at the Tabernacle. It was said that many hundreds went away for want of room. It was the largest audience I ever saw. On Monday evening, I preached at the Relief meeting, in Campbell Street, with much affection. We met with great kindness from all parties ; and they seem to have a good deal of brotherly kindness one towards another. I walked an hour or two with Dr. Stuart, and enjoyed much pleasure in his conversation. He is a very interesting good man. While at Glasgow we had an interview with Dr. Watt, who is one of the Baptists, a very mild, intelligent man. Our conversation turned a good deal on things wherein we differed. Brother S. asked him if the religion of the Independents and Baptists, both of which are tinged with Mr. Sandeman's peculiarities, allowed a proper and scriptural place for the exercise of the *affections ?* To us it seemed that where these principles prevail, they operate to quench the religion of the heart. Many of them contend that there is nothing in the nature of the faith of Christians, different from the faith of devils ; and that all the different effects arise from our different circumstances : that faith has nothing of the will or the affections in it, but is mere light in the understanding : or, as Dr. Watt expressed it, 'It is truth revealed to the mind ; and though believing is expressed by an active verb, yet we are no more voluntary in it, than we are in seeing or hearing, which are also expressed by active verbs.' But if this were true, how could faith be a duty ? God requires nothing of us but that wherein the will or the heart are concerned. And how could unbelief be a sin ? Unbelief is certainly the opposite of faith : if therefore the one be mere light in the mind,

and include nothing voluntary, the other must be mere darkness of the mind, and be equally involuntary. I have stated some of these objections to my friend Dr. Stuart, in the *Quarterly Magazine*, No. VIII. p. 200. and he has attempted to answer them in the same number. There is no end of controversy. I have been labouring for many years to bend religious people to what appears to me to be the truth; but *that which is crooked* it seems *cannot be made straight.* This principle, commonly held by the Baptists in these parts, appears to me an improtant error, and I fear has an ill effect upon their religion, which leans more to the speculative, than to the affectionate. And as I have very few remarks more to add on other things, I will here subjoin a reply to the above paper.

"*My dear Friend*,

"I thank you for having inserted my remarks on faith, in No. VIII. of the *Quarterly Magazine.* Your candid reply affords me an opportunity of confirming those remarks.

"You admit that the design of the Apostle James, in introducing the faith of devils, is, to 'make nothing of the faith of nominal Christians;' but you suppose he does this, not by a *comparison* of it with the faith of devils, but, 'by representing that faith, whether it be on earth or in hell, if it really existed, and was not merely pretended or professed, was always productive of corresponding works.' That is, you suppose that the Apostle does not *compare* but *contrast* the faith of the nominal Christian, with that of devils. His was dead, being alone; but the other was living, and productive of corresponding works, even all that their situation would admit of, which is trembling. I hope I have herein stated your full meaning. To this I offer the following objections:—

"1. The use of the term *also*, ver. 19. is manifestly expressive of *likeness*, and not of contrast. If καὶ be rendered *and* or *even*, it will amount to the same thing. 'Thou believest that there is one God;' a great matter truly!* *and* the devils

* This I suppose to be the true meaning of the terms—*thou doest well*, which is ironical.

believe and tremble: or *even* the devils believe and tremble. None of these forms convey the idea of *contrast*, but of *likeness*. Each of them is equal to saying, 'This is no more than is true of devils; nor indeed quite so much: yet their faith amounts to nothing; what therefore can you think of yours?'

"2. If the introduction of the faith of devils were designed as a contrast, the reasoning would admit of *some other* contrast as well as this. Let us make the experiment. 'Thou believest that there is one God, thou doest well, the sincere Christian also believes and obeys.' To make sense of this, it is necessary that instead of the conjunctive particle καὶ, *and*, or *even*, or *also*, it should be the disjunctive ἀλλὰ, *but*; at least, to have comported with your idea, it should have been *the devils also believe*, BUT tremble. On the other hand, make the experiment of an instance of *likeness*, and the language is plain and easy. 'Thou believest there is one God; a great matter truly! Felix also believed and trembled.'

"The ground on which your position rests, is the effect which is ascribed to the faith of devils—*trembling*, and which is not ascribed to that of nominal Christians. This effect you reckon among those corresponding works, which as you say always attend real faith. But this difference may not prove that the faith of devils was real, and that of nominal Christians a mere 'pretence,' as you seem to understand it: it may only express a difference in the *degree* in which each party was impressed with the force of truth. The one was convinced that there was a God; but it was a mere speculation of the intellectual faculty, unaccompanied with love; and being in circumstances wherein he saw no remarkable displays of his divine majesty, it made little or no impression upon his mind. The others also were convinced that there was a God, and neither were their convictions accompanied with love; yet being placed in circumstances wherein the awful majesty of heaven was continually before their eyes, they knew already in part by sad experience the truth of his threatenings, and *trembled* at the approach of greater torments. There was no more *goodness* in this trembling than in that of a malefactor under the gallows. I am surprised therefore that you should reckon it among those 'cor-

responding works which always attend faith, if it really exists.' What is it more than Felix felt under his convictions, and apprehensions of a judgment to come; who notwithstanding was far from being a believer, or possessing any of those corresponding works which the Scriptures represent as the fruits of faith.

"Nothing seems, (to you,) more certain than that when any person on earth believes Jesus, who is now invisible, with equal assurance as the devils, he rejoices in hope, is animated by love to him, and feels disposed to obey his will, and to resist his own evil inclinations.' If I were to say, few things appear to me more certain than the contrary, I should say the truth: but I wish to make what appears certain to me, evident, if it be possible, to my friend, and to his readers. If your position be true, the difference between believers and devils arises entirely from their different *circumstances*. But if so, let me entreat you to consider whether consequences will not follow which you would shudder to avow.

"1. Will it not follow that the doctrine taught by our Lord, in the parable of the rich man and Lazarus, is untrue? Dives supposed that the awful realities which he witnessed and felt, if they could not be transferred to his brethren upon earth, must certainly induce repentance. But you know the reply of Abraham, which teaches that a change of circumstances would not effect that which is not effected by the Scriptures.

"2. Will it not follow that there is no absolute necessity of divine agency to renew the heart of a sinner? If a mere difference in circumstances were sufficient to cause that faith which produces trembling to produce sincere love and obedience, what necessity is there for divine influence? All that would be necessary, would be for sinners to be placed in such situations, (which they will be in the world to come, and might be in this world,) as that their assurance of the realities of religion should be equal to that of the fallen angels. And thus all those scriptures which teach the necessity of being born of the Spirit, are set aside; all that is necessary being an exercise of divine *providence*, which shall place them in such circumstances, as that truth shall become influential.

"3. Will not such a representation of things reflect upon the divine character, and tend to excuse the sinner? The enmity of sinners, according to this position, seems to arise merely from their *situation*, as by a kind of natural necessity. *Here* they had an object of hope held up to them; but the means of inducing belief were not sufficiently impressive. *There* the means will be sufficiently impressive; but they have no object of hope: so that all they can do, is to tremble, and hate the Being who hath shut them up in despair. Surely such a view of things is not agreeable to the Scripture account of the divine character, and of the unreasonable aversion of sinners.

"4. Let me entreat you particularly to consider whether that love and obedience which arises merely from *a change of circumstances*, be any part of true religion. There are, I grant, sensations in the human mind, which arise merely from this cause, and which bear a resemblance to that love and obedience which are connected with eternal life; but they are not the same. Many a sinner in the hour of approaching death is greatly affected; and while he thinks he must die, and be lost for ever, he believes enough to make him *tremble*. At a time however, when he has nearly given up all for lost, a favourable turn is given to his affliction. He is affected now in another way. He weeps, and thanks God for his hopes of recovery. He vows also with great earnestness that if the Lord will perfect that which concerns him, he will lead a new life, &c. But I need not tell you that all this may consist with a heart at enmity with the true character of God; and that it frequently proves so, by his returning, as soon as the impression wears off, like the sow that was washed, to her wallowing in the mire. The whole of this process is no more than an operation of *self-love*; which is very different from the love of God: yet this is all which a mere change of circumstances can possibly effect.

"The grand incapacity of men to believe the gospel as it is in Jesus, lies, as you acknowledge, in their 'loving darkness rather than light, which blinds their minds, and perverts their judgments.' But the same incapacity in this respect attends devils as men, inasmuch as they love darkness rather than light,

and perhaps in a greater degree than the other. And it is doubtless equally true of the one as of the other, that they 'see no form nor comeliness in Christ, nor beauty that they should desire him.' As men are alike capable with angels of believing every thing pertaining to the gospel, *which may be believed with a wicked state of mind;* so angels are equally incapable with men of believing any thing beyond it.

"Moreover, if the love of darkness be the grand cause of unbelief, that effect will continue to be produced till the cause is removed. To suppose, as you do, that the gospel may be believed without love, is the same thing as supposing it may be believed while under the dominion of aversion; and that is saying either that the law of darkness is, after all, no bar to believing, or that God causes us to believe in some other way than by removing it.

"I observed, 'All duty is comprised in love.' By this I meant that God requires the heart, the whole heart, and nothing but the heart. This appears to me to be taught in the passages to which I referred. *Love is the fulfilling of the law. All the law is fulfilled in one word . . . love.* From hence I infer, that as faith is allowed to be a part of *duty*, it must in its very nature contain a portion of holy love: and I may add, it is no farther a duty than as it is an exercise of it. So far as the belief of the gospel is influenced by the heart or will, so far it is duty, and no farther. The same may be said of its opposite: so far as a disbelief of the gospel is influenced by the heart or will, so far it is sinful, and no farther.

"You think there are duties which are not comprised in love, and instance in the *fear* of God. If by fear you meant that kind of dread which characterizes a slave, I should allow that love does not comprise it, but stands opposed to it. 1 John iv. 18. but then this is no part of duty. If by fear, on the other hand, you mean a dread of offending and dishonouring God, which you certainly do, I contend that this is only a modification of love. Love to God considered as holy, operates in a way of complacency; considered as beneficent, in a way of gratitude; considered as a legislator, in a way of obedience; and considered as possessed of infinite glory and majesty, in a way of fear.

The love contained in the true fear of God, is the very thing which distinguishes it from slavish dread, and denominates it both a duty, and a grace of the Spirit.

"You acknowledge that unbelief is 'more than a mistake of the judgment,' that it is 'a sin;' and you *prove* it from its including an *aversion* of the heart. You also acknowledge faith to be a *duty;* and I attempt to *prove* it by your medium, from its including the acquiesence of the heart. But here your system is affected, and here you leave me. I have enjoyed so much in your company, that I am sorry for the loss of it: howbeit I am not alone.

"You add, 'The exercises of the understanding are frequently enjoined in Scripture.' *O ye simple ones understand wisdom.* Receive my instruction and not silver, and *knowledge* rather than choice gold, &c. Knowledge is of two kinds: that which is a simple exercise of the intellectual faculty; and that which is influenced by the state of the heart or will. The *first* is a mere natural exercise, equally so as the sight of the eye; it is essential to an accountable being, but is in itself neither good nor evil. It cannot therefore be the object of scripture injunction, neither has it any promise made to it in all the book of God. In good men it may increase love, but in wicked men it commonly heightens hatred. 'Ye have *seen* and *hated* me and my Father.' When mentioned in connexion with holy exercises, it is distinguished from them. 'Do you know all these things? happy are ye if ye do them.' The *last* is what the Scriptures call *spiritual* or *holy* knowledge, which is meant in all those divine injunctions to which you refer, and has the promise of eternal life. So far from this remark therefore, invalidating my position, that all duty is comprised in love, it confirms it: for as ignorance is just so far a sin, so knowledge is just so far a duty, as it is influenced by the heart, and no farther. That spiritual discernment of Christ's glory of which you speak has in it a mixture of holy love. Hence the thing that wisdom calls for is an *understanding* HEART. Prov. viii. 5.

"If it were allowed that knowledge is a mere intellectual exercise, and which taken in its literal sense it certainly is, still it would not follow that the same is true of faith; for faith

and knowledge are different, though, as I think, too much confounded by Mr. Sandeman and his admirers. To know the meaning of the testimony is necessary to faith, but is not faith itself; for it is equally necessary to unbelief, seeing no man can be said to disbelieve any more than believe that of which he has no idea. Knowledge is perception of what is affirmed: faith is practically treating God as the God of truth, and unbelief is treating him as a liar, which must therefore in both cases include the acting out of the heart.

"But not only does faith include an exercise of the heart, but knowledge itself if it be *spiritual* does the same. If no one can call Jesus Lord, but by the *Holy Spirit*, it is because there requires a *holy* influence from above, or an unction from the HOLY ONE, *by which we know all things*, to this end. This is that *spirituality* by which alone spiritual things are discerned.

"It affords me pleasure that the light for which you plead is *spiritual* or holy; and that though you are unwilling to allow it to include any exercise of the heart, yet you do not mean to encourage mere *speculators* in religion to consider themselves as the children of God. Your hypothesis however would lead to it.

"If you are at a loss to conceive how knowledge of any kind should include an exercise of the heart, only inquire if there be no such thing as *voluntary* or *wilful* ignorance; and whether the true distinction between natural and moral ignorance does not consist in this, that the one is owing to the want of powers or advantages, and the other to an aversion to the truth.

"You observe, from Dr. Erskine, that 'the Holy Spirit uses words in their common acceptation—that faith does not signify choice, affection, temper, behaviour, in common language; but merely persuasion or assent, and commonly persuasion founded on testimony.' I do not contend that faith *signifies* affection, temper, or behaviour; but allow it to mean persuasion, or belief. That for which I contend, is, that it is *such a persuasion as* is influenced by a *sense* of the glory of the things believed, and which sense includes an affection of the heart; a persuasion which is effected by the removal of that which *you* say is their grand incapacity—'the love of darkness rather

than light;' a persuasion which not only promotes repentance, but *presupposes* it. Your system knows no repentance but what is the effect of believing the gospel; but the Scripture system calls men to *repent and believe the gospel.* Mark i. 15. to *repent* THAT THEY MAY *believe.* Matt. xxi. 32.

"If this were such a use of the term *believe* as is not common in natural things, it were no solid objection to it. The common use of the term *justify*, is to find a person innocent, and on that ground to acquit him; and so it stands opposed to finding him guilty, and either condemning him or acquitting him: but justification in the Scriptures *includes* forgiveness, as I believe you will allow.

"I question, however, whether the common use of the term believe, be not, in many cases, expressive of such a persuasion as is influenced by the state of the heart, and so includes it. If Mordecai had become a mediator for Haman, and Ahasuerus had sent a message to him, the implication of which, was, that he had been the vilest of traitors, and deserved to die; but that out of pure, undeserved favour, he had, at the instance of Mordecai, consented to pardon all his crimes, provided that in the presence of the whole city of Shushan he would confess his guilt, ask pardon in Mordecai's name, and consent to serve the king all his future life, *under him;* and all this not merely in pretence, but cordially.—Query, Could Haman have believed this message, *in all its implications and bearings* to be *good news*, while he retained his enmity? And if he had been brought to believe it to be *good* that he should be thus humbled, and thus devote his future life, would that belief have included no exercise of the heart?

"You speak of our being '*regenerated by faith.*' I know of no Scripture ground for such an idea. He that believeth that Jesus is the Christ *is* born of God; and the same language is used of *him that loveth.* 1 John v. 1. iv. 5. but you would not say that we are regenerated by love. I allow, however, that regeneration is ascribed to the *word of God* as a mean; but I apprehend that the Scriptures seldom use words in a metaphysical, but commonly in a popular sense; and that the phrase *born again*, &c. in 1 Pet. i. 23. and James i. 18. is expressive

of that *whole change* by which we become true Christians, including active conversion, or turning to God through Jesus Christ. If I allow the *incorruptible seed* an equal influence in regeneration, as the first principle of animal existence has in generation, I think I allow it all that the Scriptures ascribe to it. But though man is truly said to be begotten by man; yet there is an *inspiration of the Almighty*, *which giveth us life*, (Job xxxiii. 4.) the breathing of him who *quickeneth all things;* [and who formeth the spirit of man within him, Zech. xii. 1.] and which is not by means of man. I suppose there is something analogous to this in regeneration, and which is alike rational and scriptural, though to us alike incomprehensible.

"As to what you have quoted from Dr. Erskine, on 'faith having no moral efficacy towards procuring our pardon and acceptance, I readily admit it; but it does not follow that for this purpose it must contain nothing holy in its nature; for let it contain what holiness it may it can have no such influence. The reason why we are justified by faith rather than by hope or love, is not because the one is void of all holiness, and the other is not so; but because the former bears this peculiar relation to Christ, that by it we are united to him: rejecting all other dependencies, it embraces him as revealed in the gospel; thus bringing the sinner to become *one* with him, which oneness, or *union*, is represented as necessary to justification. Rom. viii. 1. 1 Cor. i. 30. Phil. iii. 9. If we were justified by love, it must be on account of its moral excellency; but we may be justified by faith, though it be a moral excellency, on *another account;* in some such way as a person may be entitled to an estate *by marriage*. The act of marriage may include an acquiescence of the heart, and *be* a virtuous deed, as opposed to a lawless attachment to former lovers: yet it would not be by marriage as a virtuous deed, but *as uniting the wife to her husband*, that she would be interested in his estates.

"I find Mr. M'Lean, in a new edition of his piece on the *Commission of Christ*, has introduced a part of the correspondence between him and me on this subject. He has given some of my words, though but few, and those not in their proper connexion. He alleged, when in company with me, that 'by sup-

posing faith to include any affection of the heart, I confounded what the Scriptures distinguish ; namely, faith, hope, and charity.' I answered, faith, hope, and charity, are doubtless distinguished, but they are not *so* distinct as your argument requires them to be. If it were, *each must contain nothing of the other.* Faith must have *no hope* in it, any more than love ; hope also must have no faith nor love in it ; and love must include neither faith nor hope. But to mention only *hope*, does it not include *desire*, and does not desire *include love ?* He owned it did, and that it was 'a modification of love.' 'Then, (I replied,) your argument is lost.' He made no other answer to this, than saying with an air of pleasantry, 'You are a younger man than I,' meaning, I suppose, that I had more of an edge for dispute. Such was the connexion of what he has introduced in his note, p. 76, of which nothing can be made as it there stands.

"I observe also, he has given the substance of *his own letter* to me, without noticing the *answer* to it, which was in his possession. I consider the whole note as a mangled and very partial representation of my sentiments : and the pertinacity with which he maintains his objection that I confound faith and charity, after it has been answered as above, affords but little encouragement to hope for any thing from him deserving the name of candid or brotherly discussion.

"P. S. If faith be wholly involuntary, and the mind be equally passive in it, as the eye is in receiving light, (such was the representation of your friend, Dr. Watt,) how is it that we read as follows ? 'If thou *wouldest* believe,' John xi. 40. 'If thou *canst* believe, all things are possible to him that believeth.' Mark ix. 23. Did Christ mean to say, if thou *canst* be the subject of an impression in which thou art passive and involuntary ? or, if thou canst find in thy heart to credit my all-sufficiency ? If the former, it had been tantalizing. If the latter, it tended to draw forth faith. How is it too that in answer to the question, What shall we do that we may work the works of God ? our Lord should say, *This is the work of God*, that ye believe in him whom he hath sent ?

"If faith must be compared to any thing pertaining to the eye, it is not to that impression which light makes upon it, but

to the voluntary exercise of *looking*, beholding the Lamb of God, which taketh away the sin of the world, and which stands opposed to *shutting the eyes* against the truth, which is descriptive of unbelief."

How far this letter was satisfactory to the friend to whom it was addressed, and whom I also highly esteem, I am not sure. I unexpectedly met with it in Brother Fuller's journal of his first visit to Scotland, and as it exactly accords with my own decided views on the subject, I have inserted it in this place. I do not wish unnecessarily to offend any person or any party of Christians, but truth ought to be dearer to me than any thing that can be placed in competition with it.

Mr. Fuller has added some other remarks, on the peculiarities of our northern brethren, which I hope I may transcribe without displeasing any who have been cordial friends to our Missions.

"I find there are various things, besides the nature of faith, wherein the Scotch and English Baptists differ; and wherein I, as one of the English Baptists, feel myself obliged to differ from them. The principal of them are as follow:—

"1. They are mostly strenuous in contending that Christ is called *the Son of God* merely as assuming human nature; or that he was not the Son of God antecedent to his incarnation. To me this appears contrary to many passages of Scripture, particularly all those which speak of God's *sending his Son into the world*, which manifestly imply that he was his Son prior to his being sent. Also those which speak of the *Son of God being manifested, born of a woman*, &c. which imply that he was the Son antecedent to such manifestation, birth, &c.

"2. They contend that a *plurality of bishops* is essential to a regular Christian church. To me it appears that the number of bishops, as of deacons, is to be regulated by the largeness of the church; and that we might as well insist on having *seven* deacons as a plurality of bishops. They consider the term elder as synonymous with bishops; but I think there were elders in the primitive churches who did *not* labour in word

and doctrine. 1 Tim. v. 17. And it should seem that the seven churches in Asia, had each its angel or bishop in the singular.

" 3. They insist on the Lord's supper being administered *every first day of the week*, grounding it on Acts xx. 7. There can be nothing wrong in commemorating the Lord's death weekly; but I see no authority to *make it binding*. We ought not to make laws where Christ has made none. There is certainly no *precept* in this matter; and as to *example*, if that above cited was designed to teach us, that the first day of the week was the time which we ought to follow invariably, it must then be the *only* time, whereas it appears that this was *not* the only time. The ordinance was first instituted and celebrated on a week day, by our Lord and his Apostles. And at the time of Pentecost, it has the appearance of being attended to daily. Acts ii. 46. Probably at the time when Paul visited Troas, it was a *weekly* practice; but there is no reason to make laws where Christ has not made them.

" 4. They also practise the *washing of feet*, the *holy kiss*, &c. I think the form of these things may be preserved, as it is by the Pope when he is elected, while the spirit of them is lost. Neither the washing of feet, nor the kiss, were religious institutes; for they existed in the world before Christianity. They were expressions of kindness in those places and ages. Their feet *required* washing, which ours do not; and to perform that for a person which is unnecessary, in order to imitate a conduct which was necessary, is deviating from the spirit of it, while we retain the form.

" 5. There seems to be but very little exercise of *forbearance* among them. Every difference in doctrine, or even in a case of discipline, seems as if it issued in a separation. There are many worthy characters now in Scotland and its vicinity, who stand excluded for no other reason, but that they could not approve of some of the proceedings of the church. If this plan of discipline were universal, it would be a source of divisions without end.

" 6. Their plan seems to be but little calculated to diffuse the gospel; as when ministers of other denominations join them, instead of continuing them in the ministry, and encourag-

ing them to go every where preaching the gospel, they are generally silenced, and turn physicians, or follow some other temporal calling for their support.

"There are some things, however, in which they are worthy of imitation, particularly in their liberality in giving of their worldly property, and in their peaceable demeanour as subjects."

Such were the principal things which struck the mind of my departed Brother, when he first visited Scotland, in 1799. I shall give a more brief account of his subsequent journies.

He visited that country a *second* time, in 1802, and gave a detail of the chief circumstances that were worthy of notice, in a series of Letters to Mrs. Fuller, from which I have made the following extracts.

LETTER I.

Barton-on-the-Humber,
Aug. 25, 1802.

"At ten we arrived here. My sleep having been regular, I was not weary, and am now very well. With tenderness and earnest solicitude, I have importuned preserving mercy for my dear family, and that I may visit it in due time, and not sin!

"25.—I begin to feel awkward: having reduced my four guineas to four shillings, I am afraid I should be in the situation of a number of small ships hereabouts at low tide, run a-ground! I am thinking whether I must not take a walk before dinner, instead of having one! If I could but get over the water I should do.

"26.—I was detained last night till half-past six: and so strong a westerly wind blew, that it was thought the hoy, or daily passage boat, could not have come out; in which case I must have staid longer still. It did come however; but a number of the passengers were sick through our being tossed about. There were near sixty of us on board, and we arrived safely at Hull, about half past seven. It was a fine sight to see the waves, each as large as the roof of a small house, continually beating against our vessel, while she rode triumphantly above them all. I felt

no sickness, but stood above deck, having hold of a rope with my hand, and gazed all the time with a kind of sublime pleasure at the majestic sight. I had eleven-pence in my pocket when I came into the house last night. I am to spend my Sabbath in the two Baptist churches. I have hitherto been mercifully preserved in all respects. My mind is peaceful and happy; and my approaches to a throne of grace, at which I do not forget you all, have been free and tender."

LETTER II.

Hull, Aug. 28, 1802.

"I am reduced to a state of perplexity about getting to Edinburgh. The Leith packet sails on Lord's day morning, and will wait for no one. I expect I must go by coach.

"York, 31.—I arrived here last night, and determined to stop a day, and try what I can do among the serious Church people. Here are no Dissenters, except a few Socinian Baptists. I went immediately to the house of Hepworth and Crosby, who for some time have subscribed to our Mission, and met with a kind reception. Supped there with Mr. Overton, the author of the *True Churchman*, who is a clergyman of this city: I believe we had much mutual pleasure. I am here well known by all the evangelical clergy, of whom there are three, if not more. I called on another venerable old minister next morning. At Hull I called on two clergymen, who readily contributed to the cause, and several of their people followed their example. I collected twelve guineas in York, and had a good deal of friendly intercourse with these godly Episcopalians.

"I was also surprised at being informed that a little Baptist church was lately formed here. I found the principal person: they would have been glad of a sermon this evening, if they had known in time. I gave them all the good counsel I could: prayed with them, and returned to the company of my other friends, with whom I enjoyed much free and agreeable conversation.

"Edinburgh, Saturday, Sept. 4, 1802.—I came hither the night before last at eleven o'clock, after riding 80 miles to

Newcastle, taking a few hours sleep there, setting off again at five in the morning, riding 120 miles to Edinburgh. I bore my journey very well, though I have had a slight roughness on my lungs almost ever since I set off; I do not know that bathing in the sea yesterday, for the first time in my life, did it any harm.—I have engaged to preach twice to-morrow, for Messrs. Aikman and Haldane, at the Tabernacle."

LETTER III.

Dundee, Sept. 15, 1802.

"Last week I preached twice in Edinburgh and once at Dalkeith. I was not a little apprehensive that I should be laid by with hoarseness; but I went through very well. On Lord's day I preached twice; in the morning to about fifteen hundred people, and in the evening to about four thousand, when we had a collection of £130. I was not at all hurt by it. On Monday morning I took leave of friends at Edinburgh, who were many of them much affected at parting; and rode in company with Mr. Wardlaw, (a young minister, who agrees to accompany me my whole journey in Scotland,) and another friend in a post-chaise, to this place, which is sixty-three miles. Our first stage was to Queen's Ferry, where we crossed the Frith of Forth, two miles wide. Breakfasted with Mr. Ebenezer Brown, (son of Mr. Brown of Haddington,) at Inverkeithing. A lovely family this! Set off at eleven o'clock for Kinross, and from thence to Perth by dinner. Called on Mr. Scott, a clergyman, who paid me twenty guineas, which he had received for me. Reached Dundee at ten. I lodge at Mr. Innes's, the minister of the Tabernacle. This is a town of about 20,000 people, on the Firth of Tay, near the Eastern coast. I preached last night to about 1400 hearers: collected not quite twenty pounds. To-day we go back to Perth, where I am to preach to-night and collect, at the Tabernacle. (The places so called in Scotland, are not occupied by people like our Methodists, but strict Independents, connected with Mr. Haldane.) The next day I go to Stirling, and thence to Glasgow.

"At Tealy, five miles from hence, northward, lived the famous Mr. Glass. He resigned that living, and set up an Independent church government, attended with all the peculiarities which have distinguished his followers ever since. Robert Sandeman married his daughter, and entered deeply into his views. Here they are called Glassites. In England they are called Sandemanians. In both they are uncommonly tenacious of forms, refusing to unite with other Christians in almost every thing religious; but many of them not refusing to unite with wicked men at a theatre. This spirit has too much infected most of the Scotch Baptists, though all by this time disavow Glass and Sandeman. Wherever much of the spirit which generally attends this system prevails, the consequences are very injurious. I am happy to rectify one mistake—David Dale of Glasgow, whom I always reckoned a Glassite, is not so.

"I am now writing in my chamber, from which I have a full east view of Dundee close under me, and of the Firth of Tay down to the sea: from this place it is about four or five miles wide. If the wind be fair, they will sail to London in three or four days. Between here and Perth is a fine romantic country, one and twenty miles, all along the side of the Tay. They are now in the midst of harvest. The women reap as much as the men. The natural sterility of the soil in this country has stimulated agricultural improvement, which seems at a greater height than in England. Our northern friends are induced to treat Englishmen well, not only from friendship and hospitality, but from a regard to the credit of their country, which some of our haughty gentry have too much depreciated. They have to say, and justly, 'Though you say our country is sterile and poor, yet it is from hence that Smithfield is supplied with beef.'"

LETTER IV.

Glasgow, Sept. 19, 1802.

". . . . . We had a pleasant journey on Wednesday, from Dundee to Perth. Much interesting conversation in the post-

chaise with my companions, on various subjects in divinity; the atonement of Christ, the covenant with Abraham, &c. on which they sounded my sentiments. We also talked over most of the points between me and Mr. M'Lean, and almost came together in all things but infant baptism. Preached at the Independent meeting to about a thousand people. Supped with a venerable old Scotch clergyman, Mr. Scott, and with Mr. Willison, another clergyman, about five miles off, whose company was engaging. On Thursday morning the 6th, set off for Stirling, a journey of nearly forty miles; got in at six in the evening. Preaching had been advertised in the papers, to be in the town hall; for here both Kirkmen and Seceders keep their pulpit doors shut against all but themselves. But Mr. Campbell, a clergyman from Kippen, came seven or eight miles on purpose to see me, and heard me in the town hall. I believe he was the only minister there. Mr. Smart would have been friendly, but he was out. We had three or four hundred people, and collected near fifteen pounds. After sermon, Mr. Campbell, who was all brotherly kindness, would have me go with him to Mr. R. one of the clergy, who, though he did not think it best to attend, yet showed himself friendly to the cause, by giving me two or three guineas. He behaved well to me, and I breakfasted with him the next morning.

On Friday the 17th, I rose early, and went to see the town and castle before breakfast. This is a most romantic situation: the finest spot I have seen in Scotland. Here the Scottish kings used occasionally to reside. I suppose it was their summer house. Near this is the late seat of Robert Haldane, Esq. a seat which a Scotch nobleman has pronounced to be 'a perfect heaven upon earth;' but which he sold, and has ever since lived in a recluse style of life, laying out thousands every year for the propagation of the gospel in Scotland and Ireland. 'O, (say the gentry,) he must have some deep scheme in his head.' Some of the clergy cannot endure him: but he has great interest with the common people. He is a great economist in order to be generous. He has saved £30,000. I am told, by the advance of the funds since he bought in. Here we left

Mr. Harvey, one of our travelling companions ; a man who is made up of good sense, gentleness, and Christian simplicity.

" Mr. Wardlaw and I set off for Glasgow, twenty-seven miles; this young man is a promising character. He was brought up for the Burgher Secession ; but has left it for the Tabernacle connexion. He has a place now building in Glasgow which will hold ten or twelve hundred people. He read the hymns and prayed for me during the journey, which has been one hundred and fifty miles since last Monday, and has added about £70. to my stock, without impairing my health. Here I found a letter from yourself, which gave me spirits. On Saturday the 18th, I called on several friends. Saw Dr. Watt, who is now one of the pastors of the Scotch Baptist church in this city. We had had before some sharp correspondence, but he was now very conciliating.

" The pastor of another church, who profess to be in fellowship with the English Baptists, brought a message from them, that they would be glad to hear my faith, and if it accorded with theirs, to have me preach, and join them at the Lord's supper. I told him, he had sent their faith to me, and I approved of it ; but I should make no other confession of faith than that ; that I did not come to Glasgow as a candidate for their pulpit, and it was indifferent to me whether I occupied it. I said, I had no objection to answer him any question he thought proper to ask me as a Christian ; but I had no notion of being interrogated as a condition of preaching, &c. At near eleven a deacon came with their decision, that if I would not make a confession, they could not admit me. 'Very well, then I shall go to the Tabernacle, and consider your conduct as a renunciation of connexion with us as English churches, for it implies you have no confidence in us.' He said, it was all owing to two or three, and that the church in general wished it to be otherwise. I heard at Tabernacle in the morning, notice was given that I should preach in the afternoon and evening. The Baptists repented, but it was too late. I preached in the afternoon to four thousand people, in the evening to near five thousand. Collected £200. I have a little head-ache, but my voice is not hurt."

LETTER V.

Liverpool, Sept. 25, 1802.

"I have just arrived here, and found yours, after a long and tedious journey of two hundred and twenty-five miles, in which I put off my clothes only for two hours since Thursday morning.

"On Monday, Sept. 20, I was seized at Glasgow, with violent sickness and vomiting of bile, and kept my bed till three in the afternoon. While in bed, I was visited by Mr. L. and the deacons of the Baptist church; I learnt that the refusal of their pulpit was against the will of the church, except two members; that the church at P. with which they are in connexion, had sent deputies to oppose my being admitted to preach and commune with them, and these with the two members carried their point; but on Lord's day noon the church were so hurt at my being refused, that they resolved to invite me, &c. The two deacons were deputed to request that I would look over the affair of Lord's day, and consider them as one with us. Accordingly I preached there in the evening, and collected £45· after about £200. had been collected on Lord's day. Tuesday morning, set off in a chaise for Greenock: preached and collected £33. Wednesday returned and preached at Paisley; have not yet received their collections, but suppose it may be about £40. I found myself getting better daily, though travelling and preaching.

"On Thursday morning I met with all the members of the Baptist church, who appear to be a simple-hearted people, and regret my not preaching and communing with them. They wished for a connexion with the English churches. I told them that the distance was such that our connexion could answer but few ends. We might once in a while hear from each other, might pray for one another, and if the minister or members of either came to the other, they might be admitted to communion; but that was all. They assented to this. I then told them, that I had heard of the Baptists in Scotland being negligent of free preaching to the unconverted, and of family religion. Whether this charge was true or not, I could not tell: but I earnestly exhorted them to make it evidently appear, that

they were far more anxious that those around them should become Christians, than that they should embrace our opinion as to baptism; if sinners were converted to God among them, and made Christians, they would probably be Baptists also of their own accord: but I reminded them, that if family religion was neglected, Pædobaptists would be furnished with the most weighty objection against our sentiments as Baptists, &c. &c.

"They seemed to receive what I said in love, and to approve of it. I prayed with them, and so parted.

"Thursday noon, Sept. 23, 1802.—Being disappointed of a place in the mail, I ordered a post-chaise, and advertised for a partner to Liverpool. A *Jew* wanted to go thither, and we took a post-chaise together. He proved an intelligent, but rather profane man. We had much talk on Christianity, and sometimes I thought him somewhat impressed. We had scarcely got out of Glasgow, before he observed something of the dissatisfaction we found in all our enjoyments. I acquiesced, and suggested that there must be some defect in the object, and thence inferred a future state. He did not seem free to pursue the subject; but said, 'I am a Jew, and I consider you as a Christian divine: I wish to do every thing to accommodate you during the journey.' I thanked him, and said I wished to do the same towards him in return. I presently found, however, that he was a Sadducee, holding with only the Five Books of Moses, and those very loosely; suggesting of Moses, that though he was a great and good man in his day, yet it was his opinion there had been much more learned men since. He also began 'accommodating' me with curses and oaths on the most trifling occasions. Finding I had a compound of infidelity and profligacy to contend with, and about a fifty-hours' journey before me, in which I should be cooped up with him night and day, I did not oppose him much at first; but let him go on, waiting for fit occasions. I asked for a proof of Moses' ignorance. *Jew.* 'He spoke of the earth as stationary, and the sun as rising and setting.' *F.* 'And do not those that you call learned men speak the same, in their ordinary conversation?' *J.* 'To be sure they do.' *F.* 'They could not be understood, nor understand themselves, could they, if they were to speak

of the earth's rising and setting ?' *J.* 'True.' After a while he praised the ten commandments. I acquiesced, and added, 'I have been not a little hurt, Sir, in observing since we have been together, how lightly you treat one of them, *Thou shalt not take the name of the Lord thy God in vain !*' *J.* 'I must own that is a bad habit : I have been told of it before.' We had no more swearing.

" He talked after this of the *merit* of good works : and told me, at my request, much about their worship and ceremonies ; particularly their *great day of atonement*, which he said was very impressive. *F.* 'Do you offer sacrifices ?' *J.* 'No : not since the destruction of the temple, except it be a fowl or so, just as a representation of what has been.' *F.* 'And do you really think that the blood of any animal, or any of those ceremonies, can take away sin ?' *J.* 'If you deny that, you deny the laws of Moses.' *F.* 'No : the sacrifices of Moses were not designed to take away sin, but to prefigure a greater sacrifice.' He paused. I added, 'Sir, you are a sinner, and I am a sinner : we must both shortly appear before God. I know not upon what you rest your hopes. You have talked of human merit. I have nothing of the kind on which to place my trust. I believe we have all merited the displeasure of our Creator, and if dealt with according to our deserts, must perish for ever. Sir, if our sins be not atoned for by a greater sacrifice than any that were offered under the law of Moses, we are undone.' He seemed impressed by this, and owned that according to their law, and confessions on the day of atonement, they were all sinners, and that their good works could not save them. I then endeavoured to point him to Christ as the only hope : but he began to make objections to his conception by the power of the Holy Spirit. *F.* 'That was no more impossible than God's making the first man and woman.' *J.* 'True, but God having made these, the rest are born by ordinary generation.' *F.* 'You might as well say, that God having given the sea its laws, it moves in future according to them ; and therefore the Red Sea, could not have been divided. Your argument goes to deny all miracles.' *J.* 'We think charitably of you, but you do not of us.' *F.* 'How can you think well of us, when you

consider us as deluded by an impostor?' *J.* 'We think well of all that do good.' *F.* 'So do we.—But what a singular impostor must Jesus have been if he was one! Did you ever know or read of such a one, either as to doctrine or manners?' *J.* 'Who wrote the life of Jesus?' *F.* 'Matthew, Mark, Luke, and John.'—*J.* 'Very well, were not they his disciples, and therefore partial to him?' *F.* 'You might as well object to all the books of the Old Testament: they were not written by adversaries . . . . . *J.* 'Ah, he should have come down from the cross, and then all would have believed on him!' *F.* 'If evidence had been the thing that was wanted, why did not the resurrection of Lazarus satisfy them?'—*J.* 'That was a doubtful matter. I reckon Jesus was a learned man; Lazarus might not be dead, but only apparently so; and he might make an experiment upon him, as many have done since, and restored suspended animation.' *F.* 'Did you ever read the New Testament?' *J.* 'Yes, I read it when a boy of eight years old.' *F.* 'And not since?' *J.* 'No.' *F.* 'What then can you know about it? you only take up the objections of your Rabbies (whom he had a little before acknowledged to be many of them no better than learned knaves,) if you had read and considered the history of the resurrection of Lazarus, you could not object as you do.'

"After this, I asked him what he thought of *prophecy?* 'Prophecy! (said he,) I have often when a boy, looked at the clouds, and seen in them horses and chariots, and I know not what!' *F.* 'I understand you; but it is strange that imagination should find in the prophecies the substance of all succeeding history. Were not all the great empires that have been in the world, from the times of Daniel to this day; namely, the Babylonian, the Persian, Grecian, and Roman, with their various subdivisions, clearly foretold by him?' He would make no answer to this, but treated it all as fable. 'They talk, (said he,) of our being restored to the Promised Land. I will tell you the whole mystery of it. Those of us who have plenty, wish for no other promised land: but those that are poor would be glad enough to better their condition!'

"He complained of the *persecutions* that the Jews had undergone from Christians. I disavowed all such treatment, as the conduct of wicked men. 'But, (said he,) you have been, even in this war, *fighting for your religion.*' I answered, 'Those who profess to fight for religion, fight for the want of it; and Christianity employs none but spiritual weapons.' I also assured him, that real Christians felt a tender regard towards them, and loved them for their fathers' sake. 'Yes, (said he, sneeringly,) the good people at Glasgow pray every Sunday for our conversion!' I answered, 'Very likely: it is what I have often done myself.'

"When we got to Liverpool, he requested that when I came to London I would call and see him. I told him I would on one condition, which was, that he would permit me to present him with a New Testament, and promise to read it carefully. He consented; but that he might put far from him the evil day, proposed, that if, when I called to see him, I would bring one with me, he would read it. I saw no more of him: but meeting with a *Gospel its own Witness*, in Liverpool, in which is an *address to the Jews*, I wrapt it up in paper, and sent it to him at his inn; having written withinside as follows: 'A small token of respect from the author, to Mr. D. L. A. for his friendly attentions to him on a journey from Glasgow to Liverpool, Sept. 23, 24, 25, 1802.'

"After all, in reflecting upon it, I felt guilty in having said so little to purpose; and was persuaded, that if I had been more spiritually-minded, I should have recommended my Lord and Saviour better than I did.

"In riding from Manchester to Harborough, in the mail, I found myself in very profane company. I therefore for the greater part of the journey composed myself as if asleep. Near Loughborough two gentlemen followed us in a post-chaise, one of them wishing to take my place when we got to Harborough. We dined at Leicester, and the gentleman being in the inn yard, I went to him and offered him my place from Leicester, proposing to ride on the outside as far as Harborough. He thanked me; but declined it. He added, 'I think I have seen you Sir, before.' He dined with us; and while at dinner, seeing my

portmanteau marked A. F. K. he asked me, before our company, if my name was not Fuller? I told him it was. He then thanked me, not only for my kind offer of my place, but for a late publication, which he had read with unusual satisfaction. I made but little answer, only inquiring his name, which I found to be Lee, of the old Jewry, a hearer of Mr. Newton. As soon as we had got into the coach, (Mr. Lee was not with us, but followed in a post-chaise,) my former swearing companions were all mute, and continued so for the greater part of the journey. One of them, however, who had been more civil and sober than the rest, addressed himself to me. 'I perceive Sir, (said he,) by what was said at dinner, that you are an author. Will you excuse me if I ask what it is that you have published?' I told him I was a Christian minister, and had published a piece in defence of Christianity. He expressed a wish to see it. He then talked to me as one would talk to a literary man, on the English language, composition, &c. I asked him, if he was an Englishman? He answered, 'No, I am a Prussian.' He inquired if I had Junius's Letters? I told him I had heard pretty much of them, but had not read them, as they were not particularly in my way. 'O, (said he,) you must read them by all means, I will send you a copy of them.' I thanked him, and as he had expressed a wish to see what I had written, we would if agreeable to him make an exchange. To this he agreed, and we exchanged addresses. His was Count D. at the Prussian Ambassador's, London. Finding him to be one of the Prussian Ambassador's suite, I asked him many questions about the civil and ecclesiastical affairs of Prussia. Respecting the former he said, 'What advantages we had by the law, *they* had in a good measure by custom: that though the king's will was law; yet custom so swayed it as to be very little oppressive. He mentioned the king's having a desire for a poor man's field, that lay near his; that the owner was unwilling, and the matter was referred to the College of Justice, who advised the king not to insist upon it, and he did not. He spoke of religious matters as attended with toleration. The Mennonites, who I suppose are Baptists, he described as enthusiasts, much like the Quakers, who have no regular clergymen, but any of them get up and

speak, as they feel themselves inspired. How far his account is to be depended upon, I cannot tell. On parting with my company, I came home, and found all well. Thanks, as dear Brother Pearce said after his journey to Ireland, thanks to the Preserver of men!"

Mr. Fuller visited Scotland a *third* time in 1805, and wrote from Lincoln, June 19th, where he preached, and had a collection for the Mission. "I have been up to the top of the cathedral. It was 338 steps, and the height of the hill on which it stands above the level, is perhaps equal to the height of the building. Boston tower, 35 miles off, seemed near.

"Hull, June 21.—I got hither yesterday: was two hours in crossing the Humber. My health is good: have collected this morning nearly sixty pounds."

"Scarborough, June 26.—Hull and Cottingham collections amount to upwards of £150. The weather has been very trying to my lungs; my cold has rather increased. I have been sometimes dissolved in a manner, in perspiration, and sometimes cut up with a northeast wind, as the case was yesterday, in riding hither in an open chaise. After collecting here to-day, and preaching at night for Mr. Hague, the venerable Baptist minister, I hope to set off for York, and get into the mail for Edinburgh. I have enjoyed much peace and calmness of mind in my work. Sometimes preaching has been pleasant, and private prayer, in which my dear family and Christian friends are always remembered."

"Dundee, Thursday, June 11, 1805.—I left Edinburgh on Tuesday morning. Preached at the Burgher meeting: collected about £26. there, and a Baptist church in the town made it up £31. On Wednesday morning, called on Mr. Ebenezer Brown, at Inverkeithing: dined at Burnt Island, on the Frith of Forth; preached in a Burgher meeting in Kirkaldy, where they collected £40. These were most friendly people. Dr. Fleming, the minister of the church, joined with all the other clergymen in his neighbourhood, and all the Seceders and Scotch Baptists, in exerting themselves to the utmost. This morning we went to Cupar to breakfast, having come twelve

miles on our way last night, after nine o'clock. Here we were in company with a warm Sandemanian. I was silent. Dr. S. and he talked. We crossed the Tay, which is here one or two miles over, and came to Dundee, where I am to preach to-night.

"While I was at Edinburgh I called on Mr. M'Lean, and sat an hour with him. We had much explanation, in a very friendly way. They make a collection for us next Lord's day. They said I should do but little this time: but if it do not amount to as much or more than heretofore, I am mistaken. Mr. Haldane's are proposing to send out three Missionaries of their own, and I told his people I hoped they would give nothing which would interfere with their own undertaking; yet our collection on Lord's day was upwards of £126. If the people *will* give, how can I help it?"

"Aberdeen, July 14, 1805.—On Thursday night, after preaching at Dundee to about 2000 people, my strength so failed that I was obliged to leave all the company immediately, and go to bed. I had a sore throat, which Dr. Stuart, my kind companion in travels, treated plentifully with hartshorn. Next morning, after a good night's rest, I was nearly well. We travelled on Friday about 35 miles to Montrose, where I preached with ease, having nearly lost my sore throat and cold. Yesterday we travelled about 36 miles, and got here about six in the evening. I was engaged till ten in waiting on the ministers, Professors, &c. I am to preach at one place in the afternoon, and in the evening at another. Here is a little company of Baptists, who beg I would be with them in the morning. This city contains about 26,000 people. Professor Kidd, and Professor Bentley, who called to see me when I was ill in 1801, are very cordial; and so is Mr. Doig, a clergyman. When the day is over I will add a little more. I feel better this morning than when I set out; so good has the Lord been in proportioning my strength to such a series of labour, as made me almost despair to look at them. I have also to be very thankful that in all places I have met with nothing but kindness. I have been able to heal some differences; and to succeed in collecting beyond all expectation. Hitherto the Lord

hath helped, and I hope he has preserved my dear family and Christian friends. On Monday I spent the forenoon with some Baptist friends: in the afternoon and evening preached and collected at the Independent places. This morning at six, I baptized three persons; I am to go forty miles and preach at Brechin to-night.

"Perth, July 15, 1805.—I am considerably better in health than when I set out. Riding yesterday through a charming part of the country, with Dr. and Miss S. we could not help wishing much for your company. I travel about forty miles a day, and preach and collect every night."

[The next letter is wanting.]

"Lancaster, Aug. 1, 1805.—The last letter I wrote you was from Glasgow, Tuesday July 23. Since then I have preached and collected at Paisley, Greenock, Saltcoats, Kilmarnock, Killwinning, Ayr, and Dumfries. I am now on my way to Liverpool. I have not been in bed till to-night, since Lord's day night at Irvine in Scotland, I have felt my strength and spirits much exhausted, yet hitherto the Lord hath helped, and my health is good. I feel not a little pleasure in drawing near home. I shall be at Mr. W. Hope's, Liverpool; at Mr. Robt. Speare's, Manchester; at the Yorkshire annual meeting perhaps, at Leeds, on Wednesday, Aug. 7; at Ewood Hall on Thursday; and if I do not stop at Cosely, shall be at Kettering on Saturday."

From Liverpool he wrote thus to Dr. Stuart. "The remembrance of your kindness and of all that passed between us, occupies much of my time when alone; but that I have not been since between Ayr and Cumnack. I know not how to express my obligations. The pleasure of the journey will not soon be forgotten; but the heavy tax on your friendship takes from it, and must furnish an objection to its being repeated. On Lord's day morning, I am to preach for Mr. Davis; afternoon, for Mr. Lister; evening, for Mr. Davis, when both congregations are to be united.

"Aug. 5.—Your estimation of my company, preaching, &c. must be placed to the account of the partiality of friendship.

I have upon the whole, enjoyed a greater share of happiness and brotherly kindness in Scotland, than perhaps I ever did before; no small part of which was from my companions in travel. If I have sometimes been a little severe on the Northern heresy, I am somewhat more at rest about it, in that it was principally confined to our travelling conversations; that is, it was between ourselves. My language is, as you know, often too strong; though whether it was so when pointed against the heresy in question, I do not know. I collected £85. here, on Friday and Saturday. Last night there was a public collection, but I have not learnt the amount. This forenoon I set off for Manchester. The amount at Liverpool is £132. which is £50. more than last time."

His *fourth* journey was in 1808. On September the 30th, he writes from Brigg, twelve miles south of Barton. He had travelled sixty miles on Wednesday, and preached for Mr. Nichols, at Long Collingham, who went with him on Thursday to Lincoln; whence he went on to Brigg, in a chaise, with two gentlemen, the mail being full. Here he met with a friend from Hull, in conversation with whom, about the continent, which he visited some years since, on account of trade, "I learned, (says Mr. F.) something of the righteous acts of the Lord. His visit was in 1803, when there was *peace*. At that time he said the Hamburghers had a good stroke of trade, in common with their neighbours; but having been used to the privilege of neutrality in all wars, at which time they engrossed nearly all the trade to themselves, they were not satisfied. Their language then was, 'Let us have a good war, and then we shall have the trade of the world.' They have had a war, and it has proved their ruin! But what a picture or sketch does it give of human nature! Selfishness is a gulf that swallows up every feeling of equity and mercy. And what a change is left for the gospel to produce in christianized Europe.

"At the last stage between Lincoln and this place, I took up a book to read. It was a *Life of Oliver Cromwell*. The author would not believe that he was such a fool as to believe any thing about *regeneration* and *grace*; but supposed that all he

said about these things was only talking to people in their own way: 'for, (said he,) Cromwell was well educated, and read much!' Another sketch of human nature as depraved. O, my dear, what a blessed thing it is for us to have been delivered from these delusions, and taught to know the only true God and Jesus Christ, whom he has sent. God be thanked that we were servants of sin, but we have obeyed from the heart that form of doctrine into which we were delivered.

"Barton, near twelve at noon.—I have got to preach to night at Hull; but shall not be able to sail till between three and four. Here is a Prussian in the room, who speaks broken English. *F.* 'What countryman?' *P.* 'A Prussian.' *F.* 'Why—are we not at war?' *P.* 'O no: no Prussian like war with England: it is all force.' Thus they come and trade, in spite of Buonaparte and his decrees.

"Hull, Oct. 1.—Arrived here last night at six: at seven preached and collected. On going to my lodgings, a pamphlet was put into my hands, which I found to be a Socinian Magazine, containing a letter addressed to me, by a minister of that stamp, who resides in this town: it is full of pretty heavy charges, but concludes with the offer of his *mite to our treasury*, if called upon. So I waited upon him this morning, partly to receive his mite, and partly to justify myself from his charges. I took two friends with me, and came away with a whole skin, and a guinea for the Mission. Monday.—Have had a good night, after the labours of yesterday, when I preached at three places. Trade is very flat; so that if I get £100. it will be as much as I expect.—This I have got, and have taken my place to go to York to-morrow morning."

"Alnwick, Oct. 6, 1808.—I have not been able to touch pen or paper since I left Hull. On Tuesday, at twelve o'clock, I reached York. I had consented to preach there, in the Baptist place, and they circulated printed handbills, to give information. I suppose we had near 1000 hearers. After sermon, being requested, I administered the Lord's supper; many churchmen stayed as spectators. At twelve o'clock that night I set off for Newcastle, where I arrived the next day at noon, and preached in the evening, when £28. was collected for the Translation.

Set off at five in the morning for Alnwick, and arrived here by ten.

"I was told at Hull, that they had been informed that we wished for an annual meeting for the Mission in London, but that Mr. Booth opposed it. Whereas the fact is, that the proposal did not originate with us; and when I found it opposed by some, I dissuaded others from insisting on it. And as to Mr. Booth, though it is true he was not for the meeting, yet it was for this reason: lest the opulent friends there should by degrees assume the power, which, he said, he thought was as well employed where it was.

"I feel weary of the last three days work, in which I have travelled one hundred and fifty miles, and preached every night; yet I am quite well. I collected about £30. this evening.

"I arrived at Berwick about two o'clock: preached in a Relief meeting, (Mr. Thompson's,) and collected about £20. After supper took the mail for Edinburgh, where I arrived at six on Saturday morning. To-day I have waited on almost all the ministers of my acquaintance. I preach to-morrow for Mr. Anderson in the morning, and Mr. Aikman in the evening. The Memoir of the Translations has made a strong impression. Dr. Stuart has reprinted it. I have collected about £200. in England and 'our town of Berwick-upon-Tweed.' My week is about filled for dining and preaching. My work opens on every hand. I must go, I believe, to Aberdeen; but I am well, and shall, I trust, be carried through."

"Edinburgh, Oct. 14, 1808.—This has been a week of great labour and fatigue, attended with no end of visiting. On Tuesday forenoon I attended the ordination of Mr. Innes, over a part of James Haldane's people, who meet in Bernard's Rooms. Mr. Ewing of Glasgow, and Mr. Aikman preached. In the evening I preached at Dalkeith. On Wednesday, at twelve o'clock, I preached at the Magdalene Asylum, where a number of females were concealed behind a curtain. I felt much on the occasion. I went to dine with Mr. James Haldane, and in the evening preached for him. A change has taken place, which reminded me of that mentioned in 1 Kings xiv. 26, 27. when the shields of gold were exchanged for

shields of brass. But I shall say nothing yet . . . . . After showing him a little more kindness, I intend to tell him all my heart. Yesterday Mr. Robert Haldane has sent to invite me to dine with him, with which I shall comply. My concern is to be kind to all parties in order to do them good. This evening I heard Mr. Anderson at his place; many came expecting to hear me, but I had a head-ache all day, and therefore declined it. Here I saw Mr. James Haldane, and walked home with him, and told him all my heart; entreating him to consider, that he was fallible; that he had been as positive about Pædobaptism, as he now was about exhortation, discipline, and the kiss; that I strongly suspect that it was one of Satan's devices to draw his attention to these little things, (like the tub which they throw out for the whale,) to divert him from attacking his kingdom, &c. He took all well. I should have mentioned that I preached to-day, at twelve o'clock, at a Burgher meeting, (Mr. Hall's) and collected £65. 13*s*. 11*d*.

"Friday, Oct. 14.—Last night I was very ill with a cold, bathed my feet in warm water, shut myself up this morning, which is snowy, wet, and cold, declining all visits and company, and nursing myself as well as I can.

"Lord's day, Oct. 16.—When I wrote the above I was not without apprehension that I should be stopped in my progress by illness. I was under Dr. Stuart's directions all the forenoon; but dreaded what I had to do in the afternoon—in a cold rainy day, to go to Haddington, sixteen miles, and preach in the evening. But going in a post-chaise I took no harm, and am now nearly well. Yesterday I dined with Mr. R. Haldane. His brother James was with us. We had only general talk about the Mission, but when I came away James walked with me, and we had much more talk, in which I pleaded for the course in which he once walked. He is desirous of more conversation. I never was so hurried in Edinburgh before. The collections amount already in Scotland to near £200. I have yet to collect at Mr. Anderson's this afternoon, at Mr. Aikman's in the evening, and on Tuesday at a Burgher meeting. A collection will also be made at the Tabernacle, but it will be by themselves *as a church*, judging it unlawful, it seems, to 'take

any thing of the Gentiles,' which passage I should understand of new converts from heathenism; but they, it seems, apply it to their own unconverted hearers. Besides them, Mr. M'Lean's people will probably raise £50. or £60. *in their own way.*

"Monday, Oct. 17.—A great day's work yesterday. Preached for Mr. Innes to 800, at Mr. Anderson's to 500, at Mr. Aikman's to about 1,800. Collected in the day above £200. I am much better than could be expected, only my voice a little rough."

Dr. Stuart, who wrote a few lines to Mrs. Fuller in this letter, observes, "Differing from one another, all Christians agree in helping this cause."

"Edinburgh, Oct. 18, 1808.—It is truly astonishing to see the effects produced by the Memoir, of which Dr. Stuart had printed a new edition of a thousand before I arrived. Mr. J. Haldane, with whom I have had two or three debates, but in vain, gave me their collection, which was £200. Nearly £100. more was collected on Lord's day evening, at Mr. Aikman's, and £40. the same day, at Mr. Anderson's. This evening I preach for Mr. Lothian, a Burgher Seceder. To-morrow morning I go for the north. May the Lord give me strength for the work. Think upon me, O my God, for good! I am concerned to hear of my dear Brother Sutcliff's affliction. This family desire their love to him. I think my visit has raised their spirits. The Dr. has been so blessedly busy, that he has had no time to pore over other things. He fears his depression will return when I am gone. I feel a great deal better than I was."

"Aberdeen, Oct. 22, 1808.—It is some satisfaction that I am now at the farthest distance, and all my future movements will be towards home. I left Edinburgh on Wednesday, with Mr. Anderson, who accompanies me. I preached that night at Perth, next evening at Dundee. Got here this morning in good health. Drank tea with a large circle of religious friends. We slept at Dundee, at the house of a very agreeable clergyman, a Mr. Thompson; and preached at a Burgher meeting to a crowded house. In all places in Scotland, hitherto, the collec-

tions have considerably exceeded any thing heretofore; and though I have plainly and freely remonstrated to Mr. Haldane against his late measures, yet we met and parted kindly; and as to all others, I have met with nothing but the most affectionate treatment. I am to preach three times to-morrow, in three different places, collecting at each.

"Tuesday morning.—After preaching at Aberdeen on Lord's day, and collecting between £80. and £90. we set off yesterday morning, and returned to Dundee, by ten o'clock, posting sixty-eight miles. I am very weary, and have a sick head-ache. We shall cross the Tay in about an hour, and go on to Kirkaldy, where I am to preach this evening. To-morrow I shall have to preach twice; namely, at Inverkeithing, for good Ebenezer Brown; and at Dunfermline, for Messrs. Husband and M'Farlane, at Ralph Erskine's place.

"Glasgow, Friday, Oct. 28.—We have had a terrible wet and stormy week. We crossed the Tay amidst wind and rain, and the fears of good Dr. S. and others for us; but we were all safe, and reached Kirkaldy, though not till after the people were assembled. All day on Wednesday it blew almost a tempest, but I got comfortably through my work of preaching, at Inverkeithing, and at Dunfermline to upwards of 2000 people. Yesterday morning the wind abated; I crossed the Forth in safety, and reached this place very well. It is surprising how God hath prospered my way."

"Glasgow, Oct. 31, 1808.—I preached on Friday evening to about 1000 people, when they began their collections. Yesterday I preached at Mr. Wardlaw's in the morning, and in the evening for Mr. Ewing, resting in the afternoon. The collection at the former place was £140. at the latter £163. About 4000 people were out in the evening, who all heard distinctly. The interest, affection, and liberality of the people here is overwhelming. They want a promise to come every two years. I have not given it however. To-night I preach at Paisley, and then return hither, where I am to preach three more sermons among the Seceders, and the church. They have got me a Chapel of Ease, which belongs to the Kirk, for Wednesday evening. It is very large, though not equal to Mr. Ewing's

"Glasgow, Wednesday, Nov. 2.—Yesterday I returned from Paisley, where on Monday evening they collected £114. Last night I preached here, and had a smaller collection at a Burgher meeting, of between £30. and £40. To-day I visit all among the Church of Scotland, and preach at the Chapel of Ease at night. My health is pretty good."

Mr. Fuller's *fifth* and last journey to Scotland was in 1813.

"Carlisle, July 1, 1813.—On Monday, June the 28th, I reached Nottingham, and then rode outside to Chesterfield, and then within the coach for forty miles, to Leeds, where I arrived at five in the morning, went to bed and slept well for three or four hours.

"Tuesday, 29.—After calling on a few friends in Leeds, set off for Bradford, by way of Fulneck, where I stopped an hour. Saw two German Missionaries, waiting to go out. Mr. Ramftler, late of Bedford, is the presiding minister. On reaching Bradford, I expected Mr. Steadman would have been ready to go with me; but found he was not expected till next evening, from London. I consented to give them a sermon, and determined to set off though alone, next morning.

"Wednesday, June 30.—Took coach from Bradford to Kendal, sixty-six miles: passed through a dreary part of Yorkshire, by Keighley, Shipton, and Settle: about fourteen miles beyond we entered Westmoreland, and proceeded to Kendal, where we arrived about nine, glad during so wet a day to have been withinside. After tea, I found out Mr. Key, a Baptist minister, who with his wife appear very serious, godly, and intelligent people, I much enjoyed half an hour with them. The good woman seemed hardly to believe that I could be the Mr. Fuller that had written so many books? Bespoke a place in the mail, but found it full when it came in at four o'clock on Thursday morning July 1. So I ventured to go on the outside, but by six it began to rain, and never ceased till we got to Carlisle, about twelve. A miserable journey over the bleak Westmoreland and Cumberland mountains; many of which had their tops enveloped in the clouds. The wind and rain beat all the way in my face, but the guard lending me his umbrella, I was not wet through.

I have taken a place for Dumfries, on condition I can go with-inside; if not I shall stay till to-morrow. I have hardly been so uncomfortably cold as to day, since I crossed these uncomfortable moors five years ago, in my way home from Scotland. If I escape taking cold, I hope to make two uses of it, [1.] Of encouragement, as it will be an indication of my being less susceptible of cold than heretofore. [2.] Of caution, not to venture riding on the outside again during the journey, at least while the weather is so uncertain.

"Dumfries, Friday, July 2, 1813.—I got an inside place yesterday, and reached this place comfortably at nine; the distance is forty miles; put my feet in warm water before going to bed, and had a good night. I feel somewhat affected on my lungs, but hope it will go off. I have very comfortable accommodations at Mr. Barry's, an opulent farmer. He is an Independent, and his wife a Baptist. They are godly people. I shall stay here over Lord's day."

"Greenock, July 10, 1813.—On Lord's day, Brethren Steadman and Barclay met me at Dumfries, and we had a pleasant day. On Monday we all three travelled to Ayr, a large county town on the sea coast. Here are a few serious good people: but very few. Socinianism long had a deadly influence here, in the preaching of Dr. M'Gill, who is now dead. Our collections at Dumfries amounted to £42. but were only £5. at Ayr. In travelling from Ayr to Kilmarnock, on Tuesday, we stopped to call on a minister of the Establishment, Mr. Oughterson of Monkton; but he was so ill that we could not see him. I afterwards received a letter, enclosing a guinea, expressing his deep regret that he was prevented seeing me. I was told that he lately became evangelical, through reading some of my publications. On Tuesday evening, to our surprise, we saw Mr. Dyer come into the place of worship: he left Plymouth the day before my letter, sent to inform him of Mr. Steadman's accompanying me, arrived. Seeing both these brethren were here, we planned to make the best use we could of them, for two or three weeks, through the thickest of the work; and then to let them return, while I go down to Inverness and Tarn by myself.

We had pretty good collections at Kilmarnock, Irvine, Beith, and Saltcoats, at each of which places we had a double lecture; so that I preached only a short sermon, and told the Mission tale. At Saltcoats we were in the church. Yesterday I only preached to a small audience of Baptists in the afternoon, and in the evening to a large auditory of above two thousand people; when I had enough to do to get through so as to be heard. Mr. Dyer preached twice at other places in Greenock, and Mr. Steadman went to spend the Lord's day at Paisley, where I am to preach to-morrow evening for Mr. Burns, in his church.—Greenock contains about twenty thousand people, half of which number attend public worship. The evangelical ministers are, Dr. Scott in the Kirk; Mr. Auld at the Relief meeting, where I preached and collected last night; Mr. Wilson at the Burgher meeting, where Mr. Dyer preached and collected at the same time; and Mr. Harcus the Independent, where Mr. Dyer preached and collected in the morning. They did great things here for the fire. We every where meet with the highest esteem, as agents for the Mission and Translations. The collections here and at Port Glasgow have been about £66.

"Glasgow, July 16, 1813.—The weather continues rainy, which is against me. Yet I have stood it pretty well. I preached on Tuesday evening in Mr. Burns's church, formerly Dr. Witherspoon's, where our collections amounted to £70. Much respect is shown to our Mission by all parties; I should not wonder if the churches of evangelical ministers were generally open to us, in a little time. The kindness of friends here is almost overwhelming. It deprives me of all time for writing, except early in the morning. Brother Steadman leaves Glasgow to-day, for Edinburgh, where he spends next Lord's day, while Brother Dyer and I remain at Glasgow."

"Glasgow, July 19, 1813.—I leave this place to-morrow for Stirling, where Dr. Stuart meets me. Mr. Steadman returns home from Edinburgh, this week. Mr. Dyer goes with me and Dr. Stuart to Inverness. I have preached sixteen times. My voice holds out pretty well. It seems rather the better for use; and my health on the whole is very good. We had nearly

three thousand hearers last night at Mr. Ewing's. Enclosed is a bill of £500."

"Inverness, July 25, 1813.—Here I am, through the goodness of God, and pretty well, considering the wet weather we have had in travelling through the Highlands. Yesterday it rained all day. To-day the preaching must be principally out of doors. Dr. S. was prevented joining us by illness. Mr. Dyer is very helpful. Mr. M'Leod, a Baptist minister from Crieff, is also with us, and we expect Brother C. Anderson on Monday.

"This morning at half past seven I preached in the open air to a few hundreds. At eleven heard Mr. M'Leod at the Methodist chapel. At twelve Mr. Dyer took the field, and at half past six I preached out of doors.

"At half past twelve Mr. Dyer preached out of doors, at three o'clock it began raining heavily. I know not what we can do for the evening sermon, unless they lend us the church. This the bigotry of the Inverness clergy will not grant. I should not have wished for it but for the rain.

"Eight o'clock. Well, the weather has been fair, and we have done very well out of doors. We had a large audience, and the clergy themselves were in it, though they would not grant us the use of the church.

"Wednesday.—I have been to Dingwall, and found much kind treatment from Mr. and Mrs. Stewart: returned to Inverness yesterday, and preached last night. Mr. Anderson is just arrived from the Isle of Skye. We leave Inverness to-day, for Nairn, and so on for Elgin, Bamff, Aberdeen, on Lord's day; Montrose, Arbroath, Dundee, and Edinburgh.—Every day now brings me nearer home."

"Aberdeen, Aug. 2, 1813.—I am now going to Montrose and have a great deal more before me—Arbroath, Dundee, Cupar of Fife, Kirkaldy, Edinburgh, Leith, Musselburgh, Haddington, Dunbar, Berwick, Alnwick, and Newcastle."

The detail throughout this journal is very brief. He mentions little more indeed, except the names of several persons with whose character, conversation, and kindness he was particularly pleased.

"Aug. 3, 1813.—Arrived at Arbroath, a town on the Eastern coast, of about 9000 inhabitants. Mr. Penman, the Independent minister, is a fine, friendly character, full of heart. I preached in the evening to about 700 people."

"Dundee, Aug. 4.—Just arrived here, and met Mr. Chalmers of Kilmany, an extraordinary writer. It is said, that being lately engaged to draw up an article in the Scotch Encyclopedia, on Christianity, the writing of that paper became the means of thoroughly impressing his own heart with evangelical truth."

"Cupar of Fife, Aug. 5.—Crossed the Tay at six this morning: breakfasted with good old Dr. M'Culloch of Dairsie, whose father was so useful at Cambuslang, in Mr. Whitfield's days. Here we met with Mr. Paton, an Independent minister, of St. Andrews, a very worthy man. There are about eighty churches of this denomination in Scotland, the wreck of Mr. Haldane's connexion: but they are beginning to recover the shock they sustained.—To-night we go, after preaching, to sleep at Mr. Chalmer's house, at Kilmany."

On Saturday noon he arrived at Edinburgh, where he expected to stay about ten days.

I have given the preceding sketch of his journeys into Scotland in succession. But shall now go back to notice some other instances of his prudent and diligent exertions on behalf of our Mission.

When we were informed, in April 1807, of some very unpleasant restrictions laid upon our brethren in India, respecting their labours among the natives; Mr. Fuller went to London, and obtained an interview with several persons of rank and influence, by whose advice he pursued the wisest measures for their security. It would be improper to detail particulars; but few men could have acted with equal prudence and firmness in these affairs. In June he was obliged to take a second journey to town on the same business. He then drew up a *statement*, which was presented to the Directors of the East India Company, the members of the Board of Control, and other persons of consequence, who were likely to favour the propagation of Christianity, and the cause of religious liberty.

I omit extracts from many long letters which I received from him about this time respecting the Mission, as being either of too private a nature, or already known by the Periodical Accounts.

On October 8, he was again in town, on his way to Malden, Witham, and Norwich. He travelled 400 miles, preached sixteen times in about as many days, and collected about £130. In London he had an interview with several respectable gentlemen, and laboured hard to obtain redress of some intolerant measures, both in Jamaica and India.

In December he was called up again. He wrote to me thus on the 18th:—"The war with the Mission is renewed. A Mr. Twining has written a pamphlet against us, and means to call a court of Proprietors. It is a strong effort of the enemies of Christianity to ruin the Mission. The religious body in London are all on the alert. Mr. Owen has answered Twining as far as concerns the Bible Society. Our friends in the Direction and the Board of Control, are publicly attacked by name. They will do their best. But they want some able pens to answer Twining. I have sent the piece and a letter of request to Messrs. H. and F. but they tell me, 'You must write on the subject. We want to have the public mind impressed in our favour. The more good writers the better.' I have shut myself up yesterday and the day before, and have done something towards an answer to T. and to another piece since come out.

"Dec. 23—The threatened motion has been this day made in a general Court of Proprietors. I was present, and heard the whole."

I omit transcribing particulars, as this opposition is now abated, and I do not wish to give unnecessary pain, even to those who have acted an unfriendly part towards us. We would bless God for raising up firm and able friends, and frustrating the efforts of those who were then desirous to suppress all attempts to spread the gospel in India. His counsel shall stand, and he will do all his pleasure. We trust that all his enemies shall be obliged to say of India, as of Europe at the time of the Reformation. "The candle is lighted, and we cannot put it out." At this time the motion in our favour was carried by a show of hands of two to one.

In 1808 he was much employed in the same contest with the enemies of our Mission, and of all other attempts to spread the gospel in India.

"Feb. 14.—By a letter from Mr. B. I learn that there has been a strong contest in Leadenhall Street. Sir F. B. formally moved among the Directors, 'That the Missionaries be recalled.' A gentleman who spoke in reply to this motion was two hours on his legs, taking a most able and comprehensive view of the subject, and proving the importance and even the necessity of Christianity, in a political and commercial, as well as moral view. There were 20 out of the 24 Directors present. On dividing, seven were for Sir F.'s motion, and thirteen against it. In April, six Directors go out, and six new ones come in; but I trust there is not much danger."

"I have had delicate ground to walk over in Part II. in answering the Letter to the President of the Board of Controul, and Dr. Barrow's Sermon. But I have as much as possible avoided dividing the Christian army.

"April 13, 1811.—We are in great straits as a Society for money. Upwards of £2000. in drafts on us has just arrived. I fear we shall be considerably more than aground. We must work to replenish the funds this summer, even though the failure of trade should render it like rowing against wind and tide."

In February and March 1813, he was in London, and accompanied by Mr. Sutcliff and Mr. Hinton, obtained an interview with several noblemen, respecting provision to be made in the new Charter for the toleration of Christian Missionaries in India. The subsequent measures pursued, of sending petitions to Parliament, and the success that followed, are already known to the public.

May 26, 1814, he thus wrote:—"Between now and the first week in August, I have no rest. I give you my routes, that you may write no letters to me at Kettering while I am out; and may write, if occasion should require to other places. June 6, I set off for Essex, where I shall collect between the 8th and the 20th; from thence I go to London, to the annual meeting on the 22d; come down to Kettering on the 24th or 25th; set

off for the north of England on the 27th, for five Lord's days. I expect to spend the first at Liverpool, the second at Manchester, the third at Leeds, the fourth at Newcastle, and the fifth at Hull."

His journey to Essex was prevented by sickness, but he went into the north of England according to his intention, and wrote to me from Durham, July 19th.—"I have written this day an application to the East India Directors, for permission for Mr. Yates to go to Serampore. My hands are full. In the last three Lord's days, and on the week days between them, I have collected about £500, and after doing a little more in this neighbourhood, I hope to reach home about the 29th instant." In his next letter from Newcastle, on the 24th, he intimated that he expected to make it £600.

"Jan. 11, 1815.—I have no hope of being able to continue my monthly letters on the system of divinity, though I am at the desk twelve hours every day, or nearly so. Rowe's Journal from Jamaica is very good. Such appears to be the self-denial, economy, temperance, patience, and deep devotedness to God of that young man, that I doubt not the Lord will eventually bless him.

"Feb. 25.—I sat down two days last August, to write to Felix Carey, Jabez Carey, Moore, Rowe, Robinson, Judson, and I know not how many more.

"I wrote to you before respecting your proposal of a meeting at Bristol. If near that time we could go to South Wales, I would be willing to come; but I cannot take two journeys; and may not be able to take one."

Thus did he continue to the very close of life, watching over the junior Missionaries, counselling and encouraging them; and laying himself out to procure necessary aid for carrying on this important work: though he always disliked violent pressing for contributions, and attempting to outvie other Societies: he chose rather to tell a plain unvarnished tale; and he generally told it with good effect. May the Lord give wisdom, diligence and zeal to those that are left behind. We must *feel* our loss, but the Lord is at no loss to find instruments to carry on his cause. Psa. cxxi.

CHAP. VIII.

EXTRACTS FROM MR. FULLER'S CORRESPONDENCE, CHIEFLY WITH THE AUTHOR OF THESE MEMOIRS, FOR TWO-AND-THIRTY YEARS; WHO, AFTER EXAMINING MORE THAN 330 LETTERS WHICH HE HAD PRESERVED, HAS SELECTED WHATEVER MIGHT ILLUSTRATE THE CHARACTER OF HIS FRIEND, THROW LIGHT UPON IMPORTANT DOCTRINES, OR CONTAIN INTERESTING FACTS.

THIS chapter contains, among other things, Observations relative to the Modern Question—The harmony of Scripture precepts, prayers, and promises—The affliction of Mr. F.'s correspondent—Reference to his interview with Mr. Berridge—His correspondent's removal to Bristol—Controversy with Mr. Booth—Observations on Philosophy and the Word of God—Accurate account of his preaching in Braybrook church—Outlines of a sermon to the aged—Hints to Students—Nature of Christ's merits—Terrible hail-storm—Hints relative to publishing—Visit to Portsea—Visit to Ireland—Remarks on Mr. Walker of Dublin, and on Sandemanianism—Remarks on some of the Eclectic Reviewers—Mr. Sutcliff's illness and death—Letter to the Rev. Archibald M'Lean—Besides various other observations interspersed.

" Kettering, March 22, 1783.

" Dear Brother Ryland,

" The obligations under which you have laid me, are such, that I know not when nor how I shall repay them. I heartily thank you for what you sent me inclosed, as well as for your attention to remove my difficulties in learning Hebrew. I rejoice at reading Mr. Guy's letter.* I hope things will follow each other in their course.

* I apprehend, this refers to what I since inserted in the *Evangelical Magazine*, 1802, *p.* 61.

"The difficulty sent you from Dunstable, might probably originate with Mr. Cooke. It seems to be one of his objections to Edwards's system. When I was there last August, he started the very same thing, before David Evans, of Thorn, and Mr. Pilley of Luton, and me. I observed, as you do, that the will and the understanding influence each other reciprocally, and that the vileness of men's *dispositions* prevents them from judging justly of things. He replied, as nearly as I can remember, 'That makes no difference: suppose the will does influence the judgment, how came the will to be so inclined to influence the judgment? That act of the will is also governed by the last dictate of a prior act of understanding, and so on, *ad infinitum*.'

"I do not see, but that what you say of sin arising from a *privative cause* is just, and tends to solve the difficulty. I will submit a few farther remarks to your consideration. Mr. D. E. seems to go upon the supposition, that any defect in the understanding must be a mere natural defect; for, he says, 'the understanding is always considered under the idea of *natural* ability or inability.' But this must not be granted him; for depravity influences the understanding, as well as the will. Mr. Edwards explains *the will being governed by the last dictate of the understanding*, by its being *as the greatest apparent good is*. Now, here I would ask, How comes *sin* to be the greatest apparent good in the view of the mind? Is it owing to a natural or a moral defect, that men call *evil good*, and *good evil?* If the former, why was Israel blamed for so doing? If the latter, then it is to be imputed, as you say, to the depraved *state of the mind*, which views things different from what they are; like a jaundiced eye, that discolours an object or an eye that sees things *double*, and so gives them a false appearance. This is what the Scripture calls an "evil" eye. Matt. vi 3.

"Farther, ought it not to be observed, that, though the will always chooses what the understanding suggests is *agreeable*, yet, not always what appears to it to be *right*. The will, in ten thousand instances, violates the dictates of *conscience*, which are the dictates of the understanding concerning what is right and wrong. The will of man, by nature, does not consult the

understanding concerning what is right and fit, but merely to find out what will afford *gratification*. And sure by it must argue the depraved state of both these powers to be thus employed; the will, to consult the understanding with such a sordid end; and the understanding, to degrade itself so low, as, like the prodigal, to be employed in feeding swine; or, in other words, in merely finding out objects for sensual and intellectual lusts.

"What reason is there for supposing the will only to be corrupted? Surely the whole man is depraved, as it were, from the crown of the head to the sole of the foot. When we say to people who want to excuse themselves, 'Your inability lies in your will;' we do not mean, I suppose, that it is in the will, in distinction from the understanding and the affections; but in distinction from a natural inability, consisting in a want of power or opportunity. In all such language, the will is used in a *large sense;* perhaps, for the whole soul, as being a leading faculty. Suppose a man comes and entreats my pity, on account of a misfortune, which befel him through being in evil company. I retort, in a tone of rebuke, 'You *choose* such company; that is your wickedness, and the cause of all your misery.' In this case it is easy to see, I do not blame him merely for the *first act of choice*, in distinction from his *judging* no better of the matter, and actually *going* amongst them, and taking *delight* therein. No: for each of these he was culpable; yea, though the latter acts are supposed necessarily to follow upon the former.

"I think it is certain, as you observe, that the will and the understanding mutually influence each other. It is allowed, I suppose, on all hands, that we are possessed of a world of criminal prejudices. But prejudice, if I understand it, is *preponderation of the* WILL, *wishing to see things in such a light, or not to see them in such a light.* As to Mr. C.'s reply to this: that—'suppose the will does influence the understanding, in various of its acts; yet, how comes the will to be so inclined to influence the understanding? If the will always follows the last dictate of the understanding, then that act of the will which biasses the understanding, is governed by the last dictate of a prior act of the understanding; and so, *ad infinitum*:"—I he mean, by this, to suggest, that every erroneous dictate of the understanding is

a mere *natural* defect; and, so, blameless; I reply, 'This requires proof.' Nothing of this has, as yet, I think, been given. The *order* of the soul's acting affords none. And, if something like a proof could be found in the science of metaphysics, the author must beware, lest he be confronted by the science of common sense. Suppose, for example, a person owes Mr. C. a sum of money, which he lent him in private; he goes and asks him for it; he is told, in reply, 'I do not *choose* to pay you.' 'No! Why?' He is answered (and that with the greatest *sincerity!*) 'My *understanding* suggests to me, that, upon the whole, it will be best for me to keep it, as you have no evidence to show for it!' Would Mr. C think the *suggesting* of such a piece of villainy as this to be owing to a mere *natural* inability? I am persuaded, that, if this *suggester* and *dictator* had been so unlucky as to have been a *man*, instead of a *mere faculty*, he would deserve to be hanged for his pains!

But if, on the other hand, he own that such erroneous dictates of the understanding are *morally evil*, as well as those of the will, (which by the way he owned to me at Dunstable,) then, I confess, I do not see how this difficulty affects the doctrine of natural and moral inability. What does it affect the argument, whether the evil be in this faculty, or in that, or in all the faculties? If it is evil at all, it must be moral inability. Nay, and I think, going about to prove the evil to reside in the understanding, as well as the will, tends, rather, to aggravate than to lessen that inability; as, certainly, if the will *only* were depraved, man would not be so bad as he is, if his *whole soul* is depraved.

"As to your observation on *election*. it will do, I think, upon the *sublapsarian* scheme; but a *Supralapsarian*, would not allow of its reflecting any shame upon human nature. I have formerly professed myself a *Supralapsarian*, at a time when, perhaps, I hardly knew the meaning of that hard word. I own, I am not now versed in the arguments on either side. Only, one thing has for some time struck me; namely, that the *sublapsarian* scheme is of *use* to me, in the conviction of sinners. I can prove to them, that they lie *absolutely at the discretion of God*, and have no claim whatever upon him; that to them belongeth nothing but shame and everlasting confusion; that,

therefore, God is entirely at liberty in *choosing whom he will.* I cannot make this use of the *supralapsarian* scheme; for then I must tell them, that, as CREATURES, *God had a right to choose some to a higher degree of bliss than others. This* cannot be charged with *injustice;* and, so far, may silence them: but it cannot convict them of *sin*, or bring them to fall at the feet of God, and own that they have cut themselves off from all good; and that, through their *sin*, their everlasting ill or well being depends upon his mere sovereign pleasure.

I am,

Yours very affectionately,

A. F."

"P. S. I suppose you know Mr. Cooke is entirely in Dr. Gill's system respecting the Modern Question. He seems, I think, a subtle disputant. God forbid I should rejoice in any man's being averse from what I believe to be truth; yet, all things considered, this may be most for the public good. If there were no man of polemic abilities to oppose our system, the matter could not be fairly tried. Others might say, as Mr. E. did to me, 'If Mr. Brine, or some such writer were alive, he would try the matter.' Thus it would be insinuated, that a conquest had been made, because there were only a few scattered forces, without a captain at their head, to resist. In this view, I shall not be sorry if Mr. C. should persist in opposing our system, till the matter be thoroughly tried.

"When I was at Dunstable, Mr. Pilley and I conversed very freely on such subjects. I think he appears to be leaning to our system: Mr. C. perceived it too, and gave him some hard blows for it. Mr. P. asked Mr. C. in the morning, what he thought of 1 Cor. xvi. 22. 'Did it not prove it to be the duty of every man to *love* Christ?' Mr. C. replied, 'Aye, you will make it their duty to *believe* in him, bye and bye.' Mr. P. however, has some objections to our views, which we had not time to discuss. I have been thinking of entering on a correspondence with him, to have principles examined; indeed, a letter to him has lain by me, for several months, but I have never had courage to send it; merely, because I fear it would seem as if I wanted to

instruct those who are more able to instruct me. He is, I think, a very worthy man, of good natural abilities, an honest heart, and some influence in our churches. He is particularly acquainted with Mr. Emery, whose prejudices might probably be softened by his coming over."

The following paper was drawn up by Mr. Fuller, at my request, August 26, 1783.

A sheet had been published, containing a threefold arrangement of many Scriptures, consisting of corresponding *commands*, *petitions*, and *promises*. I am sorry I cannot find a copy of it. It was well designed by the author, but, I thought, would be improved by a more proper key, to open its consistency to the view of the reader.

"There are two extremes, into which great numbers of the religious world have fallen. *One* is, an idea of *self-sufficiency* to obey God's commands; and the *other* is, a spirit of *self-justification* in neglecting them. Those who entertain the *first*, seem not to know the plague of their own hearts: they suppose it inconsistent for the Divine Being to enjoin that on them which they are unable to perform; so that, if God command, saying, 'Make you a new heart, and a new spirit,' they conceive themselves sufficient to effect it. Those who imbibe the *last*, deny their obligations: they suppose it inconsistent, that those things which God has graciously promised to bestow upon us, should yet continue to be required of us; so that if God promise, saying, 'A new heart will I give you, and a new spirit I will put within you,' it frees them from all obligation in the affair. The common language of such persons is, 'Such a thing cannot be our duty: *that* is GOD's work.'

"That both these principles are wide of the truth, appears, not only from the following Scriptures, but from the nature of things. As to the *first*, it is allowed, that it would be inconsistent in the Divine Being to enjoin that on us which we are *naturally* unable to perform. By *naturally unable*, is intended that inability wherein we cannot do a thing, *though we would ever so fain*; or that inability which *does not at all consist in the want of a disposition*, but of *opportunity*, or else in a debility of our

bodily or *mental faculties.* If our inability to fulfil the commands of God were of this kind, it is allowed, it would be inconsistent in the Divine Being to hold us still bound to fulfil them. God does not require a blind man to read his word, nor an idiot to understand it. But our inability is not *natural*, but *moral;* that is, it lies in the *want of a good disposition*, and in being *under the dominion of a bad one.* Our inability is like that of Joseph's brethren, who *could not* speak peaceably to him: or like that of the Jews, to whom Christ spake, saying, How *can* ye, *being evil*, speak good things? or like that of those reproved by the apostle Peter, *Having eyes full of adultery, and that cannot cease from sin.* The reason why the mind is not subject to the law of God, nor *can* be, is its being a *carnal* mind, and *enmity* against God. Now it is so far from being inconsistent in the Divine Being to require of us what we are in this sense unable to perform, that it would be inconsistent in him not to require it: as inconsistent as for a worthy prince to drop his claims of allegiance, in proportion as his rebellious subjects become so averse from his government, that they cannot find it in their hearts to yield obedience to him

"In this view of things, however, we *are* unable to obey God's law; though that inability is our fault. While the heart is entirely averse from God's law, it is impossible any real obedience to it can be yielded. Hence, God has told us, that when *the Ethiopian can change his skin, and the leopard his spots, then may those do good works, who are accustomed to do evil.* And hence, the best of men, who are still the subjects of a great deal of moral inability, that is, of carnality, acknowledge, *that the way of man is not in himself; that it is not in man that walketh to direct his steps.* Hence also, they unite their prayers with God's precepts—'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes!' And hence, likewise, God graciously *promises* that which he *commands*, and for which we *pray;* as may be seen in the following collection of Scriptures.

"The *other* principle does not appear at all less beside the truth than the above; for if we are not previously obligated to all or any of those spiritual dispositions which the Holy Spirit

actually works in us, then the law of God is not *exceedingly broad*, but exceedingly narrow. Then, also, the work of the Spirit does not consist in putting *his law* into our hearts, and writing *that* in our inward parts; but in something else, which his law did not require, nor know any thing about.

"The views which saints in old time had of these things, will appear, by the following collection of Scriptures, wherein we may observe,—*First*, God *commanding:* by this they understood his just authority over them, and their great obligations to him. But, *secondly*, conscious of their moral inability to obey his righteous requirements; or, in other words, of their propensity to neglect and disobey them, they return them, as it were, to heaven, accompanied with earnest prayers, that God, by his Holy Spirit, would work those very things in them, which, by his law, he required of them. Then, *thirdly*, we see the Lord mercifully sending down both precepts and prayers, accompanied with exceedingly great and precious *promises*, wherein, as the God of grace, he engages to bestow those very things which, as a lawgiver, he requires.

"Here" says Mr. F. "I would place the collection of Scriptures, and then, at the *conclusion*, add the following paragraph:

"And now, reader, judge, whether, in this view of things, the preceptive and promissory parts of Scripture, do not gloriously harmonize. Here, in *one* part, you see the divine *authority* of the lawgiver; in *another*, the moral *insufficiency* of the creature; and, in the *other*, the *all-sufficiency* of the God of GRACE. The Lord grant you may have grace to understand and digest every truth! Then will you cease from *self-sufficiency*, on the one hand, and *self-justification*, on the other. You will happily escape *Arminian pride*, and *Antinomian presumption*. You will own your obligations, feel and mourn your defects, pray for what you want, praise for what has been granted, and trust Jehovah for what he has promised."

"Dec. 10, 1783.

"Through the goodness of God, I am safely returned; though I was very ill, last week, with a violent sickness and fever.

for some days. I find you have heard, though by what channel I cannot conceive, that I have had a little dispute with a certain ingenious gentleman, who has been used to plead for the innocence of mental error. The point was, *Whether every one ought to believe the truth ?* If this had been granted, his *innocence of error* must have fallen. The substance of the conversation, as far as I can remember, was this. *Gentleman.* 'Well, Mr. Fuller, I am told, thereis a revolution of principles among some of you. Mr. L. of N. tells me, we are all going to be learned how to preach. Mr. Hall has written a book, and Mr. Fuller, another ; but it is only the old story over again, about repentance and faith being the duty of sinners. Now I told him, (continued the gentleman,) faith could not be a duty, because that is the *effect* of examination, and what, when a person does, he *cannot help doing.*' *F.* 'It is as you have heard, as to Mr. Hall's having written a book. His book, however, is not wholly on that subject. He had occasion to say something on *natural and moral inability*, and so touches on the subject you mentioned. *Respondent.* 'Natural and moral inability ! Well, I think that a very just distinction.' *F.* 'Do you not think, Sir, it is every one's duty to *believe the truth ?*' *R* 'No ; it is every one's duty to *examine* the truth ; and if they do that fairly, they will necessarily believe it : but believing itself can no more be said to be duty, than it is my duty to be *warm*, when I stand by the fire. Being warm is the *effect*, of my standing by the fire ; it is the influence of fire upon me : so faith is the effect of examination ; the effect or influence of truth upon the mind.' *F.* 'If to be the effect of some prior cause cannot consist with duty, then *love* is not a duty ; for love is the effect of discerning the beauty of an object ; and it has also the other property of faith, you mentioned ; that is, when we love, we cannot help doing as we do, can we ?' *R.* 'No.' *F.* 'And is not love the effect of discernment too ?' *R.* 'Yes.' *F.* 'Well ; is not love a duty ?' *R.* 'No ; properly speaking, it is our duty to examine the excellence of an object ; and if we do that, we must love it, if it be lovely : but love itself is not properly speaking, a duty.' *F.* 'What then, did God mean by commanding us to love him with all our heart, and Christ, by commanding us to love one another ? Are we commanded to do what is not our

duty ?' [No answer that I remember.] *F.* 'Is it not our duty to *choose the good*, and *refuse the evil?*' *R.* 'Not, philosophically speaking.' *F.* 'Sir, what duty can you point out that is not the effect of some prior cause? No action, I presume, of any kind; for that is the *effect* of *thought* and *choice*.' *R.* 'Yes; but whatever is a good *action*, I allow to be *duty*; but faith is not an *act*.' *F.* 'Nor *love?* nor *choice?*' *R.* 'No' *F.* 'What, then, are mental acts? and why are the verbs, to *believe*, to *love*, to *choose*, actively expressed?' [No answer.] *F.* 'What think you of 1 John v. 10. *He that believeth not God, hath made him a liar, because*, &c.' *R.* 'Aye, that is, he believeth not the gospel' *F* 'Very well; and what then? Is it no sin to make God a liar?' [No answer] *F.* 'Suppose Mr. ——— should go home, and tell a fact, from his own knowledge. His son affects to doubt it. 'What! cannot you believe me?' 'Father, (replies the boy,) I am examining the affair. Possibly, you may be mistaken, or may tell me a lie.' *R.* 'Very well; it would be his duty merely to examine.' *F.* 'I should be loth to be in the boy's clothes, if you had a stick in your hand. I think, Sir, the sum is, we each suppose the soul to move by a number of movements, as it were, by gradation. First, I *think*, *judge*, then *choose*, *love*, *act*, &c. Now, I suppose duty to be predicable of *each* of these; you, only of the *first* in the series. I judge it to be every one's duty to *act* right; and, in order to that, to *judge* right, *choose* right, &c. You suppose it duty to examine in a right manner; and then, because the other will follow of course, they can be no duties: and so there is no virtue in doing a good action, or vice in an evil one; nor in good choice or evil; but barely in examining these matters. This, I own, reduces good and evil to a very narrow compass.' "

"Feb. 26, 1783.

"I return you Edwards on *Original Sin*, and thank you for the use of it. I hope it has been of use to me. A week or two ago, I was at R. to see Mr. Tweltree. He brought up a conversation relative to my intended publication, of which he had heard. He wished to see the manuscript, before it was published. It is in a sad, interlined condition; but he pressed me so, that I could

not deny him. In conversation, *Wayman's Farther Inquiry* came up, which he greatly prefers to Mr. Brine's writings. I told him, I thought Mr. W. had mistaken the definition of faith; as he proceeds, all along, on the supposition, that it is a *believing our own particular interest in Christ's death.* This he denied; and said, 'You must read him again: adding, if that had been the case, he should have committed his piece to the *flames.* I asked him, what he thought faith was? He said, 'An application to, and trust in Christ, for salvation.' I said, Very well; I will not dispute with you about that definition; but, if that is Mr. W.'s idea of it, why does he charge his antagonist, all the way, with making it people's duty to believe a lie? Would there have been any thing of believing a lie, in the four lepers applying to the Syrians, and trusting them for salvation, supposing them to have fallen into their hands, and even supposing them to have *killed* them? Where all help fails from every other quarter, and a possibility of help remains from one only, is it not the duty of the party to *apply* for that, and even *trust* in it? If a company of traitors were under condemnation, and the prince were to declare a purpose of mercy to *some* of them; would not that be a ground why *all* should *apply?* Yea, and, whatever might be the issue, surely they ought not to deny their crimes, and so trust in falsehood; but to own them, and trust in the prince's clemency. There would be no *belief of a lie,* in this case; even supposing they should find no favour, when they came there. But Christ has promised indefinitely, 'Him that cometh I will in no wise cast out;' and this cannot make that the belief of a lie, which would not have been so without it. He could not get over this argument, but went off to another; saying, These cases were not similar: for that these criminals had *power* to go and trust; but sinners had not power to come to Christ. I denied this: I said, there were many cases in which a traitor had not *power* to humble himself, and ask pardon; that his heart would not let him; that his pride and enmity were such as to be invincible; and that many an one had proved that he *could* not submit, and that he would rather a thousand times be beheaded, or even hanged, than do it. Here he seemed at a loss, and appeared never to have con-

sidered that sort of inability. Here we ended. He promised to read over the manuscript candidly, and make any remarks that might occur; and I promised I would give them all the weight I could; and that, if I thought he had rendered one argument void, I would erase it.

"Yours, sincerely and affectionately,

"A. F."

"Feb. 2, 1787.

"I have often been in pain for you, since I saw you; but God is good, and will support you. I was thinking whether it might not be of use to you, to read over the latter part of your own sermon, on *God's Experimental Probation of Intelligent Agents.* God has long tried you, my Brother, by a series of trials; under which you have had one to feel with you, and for you. The Lord, it may be, has taken her away, that you may have a more *direct* recourse to him. It was much to me, when my child died, to think, 'The Lord, liveth, and blessed be my Rock!' It is no small comfort, to think, you are not parted for ever. Your dear departed might have adopted the words of her Lord, to you—'I shall see you again, and your heart shall rejoice,' &c. O what a meeting shall we have at last!

"I have just now received yours, and am very glad to find you are so well supported. God is good, and a strong hold in a day of trouble. Blessed be God, we have several young people, who are concerned about their souls' salvation."

"Kettering, Jan. 7, 1791.

". . . . . As to my Everton journey, I wrote something, as it was then fresh upon my mind, better than I can now. I greatly admired that divine savour which, all along, mingled itself with Mr. Berridge's facetiousness, and sufficiently chastised it. His conversation tended to produce a frequent, but guiltless smile, accompanied with a tear of pleasure. His love to *Christ* appears to be intense. I requested him to give us a few outlines of his life and ministry. These were interesting, but too long to write. They will enrich an evening's

conversation, if I come to Northampton.* When he had gone through, I asked him to pray for us. He said, he was so faint he could not yet, and requested me to pray. I prayed, and concluded as usual, by asking all in Christ's name. He, without getting off his knees, took up the prayer where I had left it, in some such manner as this :—' O Lord God ! this prayer has been offered up *in the name of* Jesus : accept it, I beseech thee,' &c. for five or six minutes, in a most solemn and savoury manner. We then took leave, with solemn prayer for blessings on each, as if we had been acquainted for forty years, and were never to see each other again in this world. The visit left a strong and lasting impression on my heart of the beauty of holiness—of holiness almost matured."

" Kettering, Dec. 3, 1793.

" My dear Brother,

" I have no other occasion for writing, than to express my earnest desire, that your important removal may be for good. I am satisfied you are in the path of duty : on this consideration, I am willing to part with you. I loved Carey, but I loved the cause of Christ better : and, on that account, I could not be sorry at his departure; though it was with a probability never to see him more. Your views of divine truth, I consider as of great importance in the Christian ministry. Go then, my Brother, pour them into the minds of the rising generation of ministers. Perhaps, there could not have been a station in which you would have had so fair an opportunity of propagating gospel-truth. Let us do all we can in our different stations. Respectability of character and situation affords great opportunity of doing good. We have several of us, in different ways, hereby, fresh openings for usefulness. It is a trust, as well as other things, of which we must give account; and I hope our account will be with joy, and not with grief.

" I have found, the more I do for Christ, the better it is with me. I never enjoyed so much of the pleasures of religion, as I have within the last two years, since we have engaged in the Mission business. Mr. Whitfield used to say, ' The more a man does for God, the more he may.'

* See *Evangelical Magazine*, 1794, p. 73.

"I should have been glad to have seen you at Kettering. As that cannot be, the Lord God of Israel prosper your way!

"I am,

"Very affectionately, yours,

"ANDREW FULLER.

"P.S. I will write as often as I find something interesting to write about, and opportunity admits. I hope you will do the same."

"April 21, 1794.

"I have read *Dr. Edwards on Free Grace and Atonement* with great pleasure. I suppose I read it sometime ago; but I never relished it so well before. I thank you for it. I would not take half-a-guinea for that pamphlet, though I do not coincide with every thing it contains."

"Jan. 1, 1795.

"I received, about a week ago, the packet of pamphlets; for which I am much obliged to you. I very much longed for West *on the Atonement;* and if I could have Spring *on Duty*, I should be very glad. I am concerned to hear of Dr. Edwards's illness. The Lord preserve him, if he be yet alive! Should you write to him, give my sincere love to him, and thank him for his remarks on my letters, as well as for the pamphlets. I hope soon to begin a third edition, and shall make use of them, as far as I can see their propriety.

"You ask, if I have seen *Paine's Age of Reason.* I have not. You do not know what reading is to me; one hour would bring on the headach. A newspaper is as much as I can read at a time. I could do many things, if strength would allow it. Plans of various works have entered my mind; but all must be dropped, or nearly so, for want of strength. Reading is worse to me, than thinking or writing."

"April 2, 1795.

"Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed: if

the ground be well occupied, there will be less need of the labour of the hoe. If a man wished to quench fire, he might fight it with his hands, till he was burnt to death; the only way is, to apply an opposite element."

He observes, respecting a certain person,—"He seems to confound the subordinate character under which Christ acted, with an inferiority of nature. There is a kind of *economical subordination* ascribed to the Son and Holy Spirit; which yet does not suppose any inequality, or inferiority of nature."

"Aug. 28, 1795.

"I cannot but think Mr. B.'s ideas, on the subject of your letter to him are unjust. I acknowledged, as you did, that no good disposition whatever was required to *warrant* our application to Christ; but urged, that a good disposition was necessary to the act of coming; that, in the order of things, repentance must precede faith in Christ, as well as follow it: since, without a conviction—a *spiritual* conviction of the evil of sin—there could be no sense of our need of a Saviour. While the heart is not broken by repentance, the sinner is whole, and needs no physician. He owned, men must consider themselves as lost perishing sinners. I answered, 'If this conviction include no change of disposition, it will never lead a sinner to Christ. With a heart at enmity with God, he *will not come to Christ, that he may have life.* Pray, Sir, does not a sinner's considering himself in a lost, perishing condition, include repentance?' *B.* 'No; Judas felt this.' *F.* 'And will any man come to Christ, who possesses merely the disposition of Judas?' He would not say, they would. *F.* 'I really think the *sickness* of which our Lord speaks, implies such a conviction of the evil of sin, as well as of the perishing state of the sinner, as is accompanied with a justification of God, a condemnation of themselves, and a despair of help from every other quarter; and this includes the first principles of repentance, and of all true religion.' *B.* 'To talk of repentance, as being previously necessary, is leading the soul from Christ, to centre in self.' *F.* 'Yes; if that repentance be made a ground, warrant, or encourage-

ment, to come ; not else.' *B.* 'You may say, that the sinner is not to consider his good disposition as a ground ; but, if you preach it as necessary, he *will* so consider it, and thus turn his attention to it, and be dwelling upon his own penitence.' *F.* 'Be it so : your argument then is this—Because we cannot keep people from abusing our sentiments, therefore they cannot be true. Would you, as Brother R. asks, plead for an *impenitent* application to Christ, in which the heart is still hard?' *B.* 'No ; but I conceive of the sinner being changed *by* faith ; and not previous to it. The Word is the means of his change. I read *Sandeman* some years ago ; and, though I disapproved of many things, yet I approved of that. He proves, that the sinner must come to Christ, without any good disposition whatever. *F.* 'If he had said, as the ground, or warrant of his coming, I should say the same.' *B.* 'You cannot turn people's attention from it : if you make it necessary they will dwell upon it'. *F.* 'Pray, Sir, how do *you* go daily to Christ? Do you not still go, as a perishing sinner?' *B.* 'Yes ; but not as an unconverted sinner.' *F.* 'That is, you are conscious that you are the subject of a good disposition, and yet you make it no part of your warrant to apply to Christ : why may not a penitent sinner, on his first application to Christ, do the same?' "

" Oct. 9, 1795.

" I received your parcel, containing several American publications. I have not had time to read them through, though I have looked over some of them. I did not quite like Mr. Bell's mode of appealing to 'the unerring oracles of *true philosophy and the Word of God.*' God's Word is, or is not a *sufficient* rule, from whence the man of God may be thoroughly furnished. What is philosophy, that it should become an 'oracle,' by which to try sentiments in divinity ? See Jonathan Edwards's *Thoughts on the Revival.* Part I. p. 4. Dr. Edwards, Dr. Hopkins, and others of their best divines, justly inveigh against *human authority* in religion : I mean, taking up with a sentiment, on account of the men of great name that have held it ; but what is philosophy, but human opinion?* Has it

* " Philosophy is human opinion, formed without the Bible. Is that more an oracle, than human opinion formed from it? I grant, that right

not varied in every age? I have no objection to such a way of advancing truth, as consists in pointing out it's rationality: on the contrary, it is a great satisfaction to feel both Scripture and reason on our side; and so it is to find great and good men agreeing with us in important doctrines; but, as I would not make an 'oracle' of them, neither would I of a set of human opinions, though they may go under the name of philosophy. Philosophy seems to me. out of its place, when seated upon the *bench* by the side of God's word: the *bar* is the highest station to which it ought to be admitted."

"Oct. 26, 1796.

"The report of my *preaching in Braybrook church* is true; but the report, that the clergyman or myself have suffered any inconvenience, is not so. Nor have I any apprehensions on that score. The fact was thus: Mr. Broughton, of Braybrook Lodge, had a son, about 20 years of age, who died. The young man's desire was, that I should preach a funeral sermon at his interment, from Jer. xxxi. 18—20. Mr. Ayer, the Baptist minister came to me, the day before his burial, to inform me. I said to him, 'And where are we to be? the meeting house will not hold half the people.' He said he did not know. 'I do not know,' said I, 'where we can be, unless they would lend us the church.' This I said merely in pleasantry, and without the most distant idea of asking for it. Mr. A. however, went home, and told the young man's father what I had said. 'I will go,' said he, 'and ask the clergyman.' He went. 'I have no objection,' said the old man, (who is a good-tempered man, but lies under no suspicion of either evangelical sentiments, or of being righteous overmuch,) 'if it could be done with safety; but I reckon it would be unsafe.' Mr B. took this for an answer in the negative. But, the same day, the old clergyman rode over to Harborough, and inquired, I suppose, of some attorney. He was told, no ill consequences would follow towards

reason never errs: but what is, at all times, called philosophy, may: and, to say, that we make *right* reason or *true* philosophy our oracle, is taking it for granted, that we have found out what right reason and true philosophy is, in all cases, which is more than can be justly pretended."

him: if any, they would fall upon *me*. He then came back, and just before the funeral, told Mr. B. what he had learned, adding, 'I do not wish Mr. F. to injure himself; but, if he choose to run the hazard, he is welcome to the church.' Mr. B. told me this. We then carried the corpse up to the church, and the old man went through the service out of doors. It was nearly dark, very cold and damp; and about 5 or 600 were gathered together. The meeting would not hold above 100, and I should have taken a great cold to have been abroad. I did not believe the attorney's opinion, that they could hurt me, unless it were through the clergyman. I, therefore went up to him, thanked him for his offer, and accepted it. He stayed to hear me: and I can truly say, I aimed and longed for his salvation. After sermon, he shook hands with me before all the people; saying, 'Thank you Sir, for your serious, pathetic discourse: I hope no ill consequences will befal either thee or me.' Next day, I rode with him some miles, on my way home. 'I like charity,' said he; 'Christians should be charitable to one another.' I have heard nothing since, and expect to hear no more about it.*

"We have had nearly twenty added this autumn. Our place is crowded more than when we enlarged before."

"Jan. 1, 1799.

"I was gone to Nottingham, when yours arrived. Last Lord's-day, I preached a sermon to old people, from Psa. lxxi. 9. in which 'O Absalom, my son, my son!' had a place; but that is a subject I could only touch.

"*First.* The blessing desired—that God would not cast him off, nor forsake him in old age. I supposed the Psalm written about the time of Absalom's conspiracy. God had cast off his predecessor, Saul, and things looked as if he now meant to cast *him* off. His people also seemed, by joining with Absalom,

* The Bishop, however, at a visitation, did speak to the clergyman on the subject, who admitted the fact. "Well, did he pray for the king?" said the Diocesan. "Yes, very fervently." "And what did he preach about?" "Why, about the common salvation," was the reply. On which the Bishop only told him, he must not do so again.

disposed to cast him off. Hence, the force of the petition. Old men do not always put up this petition. If the desires of many of them were put into words, they would be, that they might save money, retain power, &c. Covetousness is particularly the sin of old age. The reason may be; in early life, corruption has a number of channels to flow in—sensuality, pride, &c. but, in age, these are stopped, or nearly so, by the decay of the natural powers and passions; and, from hence, the whole flows in one or two channels. But these things will soon forsake us, or we must soon leave them. The favour and presence of God should be the object of our desire.—I considered,

"*Secondly.* Some of the peculiar circumstances of old age, which render this blessing necessary. [1.] Old age is a time of *little natural enjoyment.* 2 Sam. xix. 35. The more need therefore for others. It is a soil on which that kind of pleasure will not grow; but the joys of true religion will. Psa. xcii. 14. 'Fruit in old age.' Isa. xl. 30, 31. Be this, therefore, our object. [2.] It is a time in which *the troubles of life are often known to increase.* Many are poor, and can struggle no longer with penury; and so sink under their hardships. Poor old men! this prayer befits your lips.—Others have families, and live to see their children's miseries, or, what, (if we fear God,) is worse, their evil courses. How fit the language from the lips of those whose gray hairs are going down with sorrow to the grave!—Others lose their friends by death. Youth is the time of forming connexions, which is a source of pleasure; and age, of those connexions being dissolved, which is a source of pain. How many poor widows do I now address, who are left in a world of care and sorrow, to serve alone! Does not this prayer befit your lips?—Finally, It is at this period, that we often have to reap the bitter fruits of the sins of earlier years. Disobedience to parents is often followed by disobedience in children; neglect of family government, by family ruin, as in Eli's case; and criminal indulgences in youth, by similar practices in our children. David had his troubles in younger life; but they were light, compared with those which respected Amnon, Tamar, and Absalom. Here, impurity and blood re-appeared, and wounded his heart. [3.] Old age is a time in which the

troubles of life not only increase, but *become less tolerable*. Young people will weather theirs; but it is not so with the aged. Pains of mind resemble pains of body: young people will work them off; but, in old people, they remain, and are carried to the grave. Jacob had hardships, when at Padan-aram; the heat by day and the frost by night; but he forgot them in a little time: not so, when, after having lost his beloved Rachel, a garment was brought to him covered with blood! Is this, or any thing like it, the condition of any here? So much the more necessary the petition—[4.] Old age is a time that ought to command respect, and does so among dutiful children and all serious Christians; but it is often known to be *accompanied by neglect*. This is the case, especially, where they are poor and dependent. It has been the case where public characters have lost their youthful vivacity, and the brilliancy of their talents. In these cases, how fit the petition. [5.] It is a period *bordering on death and eternity*. The enjoyments of life are more than half gone; and the remainder hang on a thread more than half broken.

"*Thirdly.* I inquired, in what cases there are grounds to hope this petition will be granted? Not all old men enjoy God's favour and presence. There are men tottering on the brink of the grave, and yet wicked; yea, ripe in wickedness. Mercenary, deceitful, crafty, oppressive: even those sins which they can no longer act, through a failure in their powers, they will recal in their defiled imagination, and repeat in conversation, to the corruption of youth. Ah! wicked old man! God will cast you off. Age itself entitles you to no respect from man; nor will you find mercy from God. Think, particularly of two passages: Isa. lxv. 20. and Psa. lxviii 21.

"Who then will be found sharers in this blessing? [1.] It is certain, that *if we have been God's servants from our youth*, he will not cast us off in our old age. David pleaded this, ver. 5. 17. O how was this truth verified in the old age and death of Jacob, Daniel, Paul, &c. [2.] Though we should not have been his servants in youth, yet *if, in old age*, even from thence, *we seek him with all our hearts*, he will be found of us, and will not forsake us. He will not refuse, even at the eleventh

hour. [3.] Though you should never have been his servants unto this day; but have grown gray under Satan's yoke, and are now a poor, miserable creature, just ready to fall into hell ——yet, *if from hence* you shall seek the Lord our God, with all your heart, and with all your soul, he will be found of you; for the Lord our God is a merciful God! If with all your heart you only put up this prayer, *Cast me not off in the time of old age*, &c. he will not cast you off, but will stand your friend, when you are forsaken by the whole world.

"Thus I have half filled my letter with a sermon; but you will excuse it. I do not think it will be in my power to come to Bristol this year. You know Brother Pearce's condition. I am rejoiced to find he gets a little better, and that they propose obtaining an assistant for him: but, if he should recover, he cannot do that at present, for the Mission, which he has done. Ward says, if one of us could go to Manchester and Liverpool, we might get £100. at each place. I suppose we must try in the spring; and that may fall, perhaps, to my share. I thank you, however, for your love; and should feel as much pleasure in coming, as you would in receiving me. Nottingham people were very friendly; they mean that Brother Pearce and I should go alternately, and have an annual collection &c."

"April 5, 1799.

"I remember my visit to Bristol with pleasure, and the treatment of friends there with gratitude. My love to all who may inquire after me. I hope the students do not smoke more, or longer, than when I came. I must say, however, that I relished several pipes in their company. I earnestly wish they may steer clear of the ditch and the quagmire. It is of vast importance for a minister to be decidedly on the side of God, against himself as a sinner, and against an apostate world. Nor is it less important, that he have an ardent love to Christ, and the gospel of salvation by free grace. I wish they may so believe and feel and preach the truth, as to find their message an important reality, influencing their own souls and those of others. Let them beware of so preaching doctrine, as to forget to declare *all* the counsel of God, all the precepts of the word.

Let them equally beware of so dwelling upon the preceptive part of Scripture, as to forget the grand principles on which alone it can be carried into effect. We may contend for practical religion, and yet neglect the practice of religion. I should not write thus, if I did not know that they would take kindly the hints I may give of this sort, or any other."

" Jan. 27, 1800.

" Dr. Erskine, in a short note, told me, as well as you, that he did not agree with me, in Part II. Chap. IV. of *The Gospel its own Witness, Note.* Dr. Stuart is also alarmed about it. I have received a long letter, from a very mild and judicious man, Mr. Aikman, of Edinburgh, which I have answered. The question wholly turns on *the nature of Christ's merits.* If they be a *purchase*, in a literal sense, or, (to speak in other language,) if they merit in a way *of condignity*, I am wrong: but if only in a way of *congruity*, it is otherwise. At present, the latter appears, to me, to be the truth.—[1.] Because it seems inconsistent with the perfection of the divine nature, to suppose, that any thing done by any being whatsoever, can lay him under obligation to bestow favour. 'Who hath given to him, and it shall be reckoned to him again?' [2.] The sixteenth Psalm appears, throughout, applicable to Christ, and is applied to him in the New Testament; and the person there speaking says, 'My goodness extendeth not to thee,' &c. [3.] Christ was made *under the law;* which must mean as a covenant, seeing it was to redeem us from under it. But, if so, must not the *nature*, (I do not say the *degree* or *value*,) of his merits correspond with what ours would have been, had we kept the law? In coming under the law, he took our place; and he found us exposed to the curse, and cut off from all hope of everlasting life. By being made a curse, he atoned for the one; and, by being obedient unto death, he merited the other: that is, he did that which was so *well-pleasing* to God, that he, (who always delighted to pour forth blessedness in a way that should show his love to righteousness,) *for his sake*, could, in perfect consistency with his character, bestow eternal life on all that should believe in him.

"I take it for granted, that God's love to his creatures* is such, that he naturally delights to pour forth the riches of his goodness upon them; provided it can be done without dishonour to his character. We had placed ourselves in such a situation, that this could not be done: but Christ, by his life and death, did every thing that was lovely in his sight, and, being a divine person, his obedience was of sufficient value to induce the Father to justify millions for his sake. There was a glorious *congruity* in God's pardoning sinners out of regard to his sacrifice, and blessing them with grace and glory, as the *reward* of his obedience.

"Such appears, to me, to be the Scripture account of Christ's merits; and not that he laid the Father under such obligations, that all he did would be a matter of strict right. It is true, the forgiveness of our sins, and every other blessing, is bestowed in perfect *consistency with* justice; yea, is an exercise of *remunerative* justice towards Christ. Thus I understand 1 John i. 9. 'He is faithful and just,' &c. See 2 Thess. i. 6, 7."

"March 5, 1800.

"If the term *ungodly*, in Rom. v. 6. means destitute of holiness, must it not follow, that Christ did not die for the Old Testament saints, who were at that time in heaven, nor for his own disciples, or any of the good people, who lived at that time?"

"April 1, 1800.

"I have written Dr. Erskine a respectful letter, giving my reasons for what I said in Part II. of *The Gospel its own Witness*; Chap. IV. explaining more fully, and proposing some

* Yes, and *the righteous Lord loveth* RIGHTEOUSNESS: he delights to honour obedience to his own law; how much, then, must he delight to show himself well-pleased, with that obedience of his incarnate Son, by which the law is magnified and made honourable, more than it could have been by the unfailing obedience of all mere creatures, both men and angels, if no one of either species had ever been chargeable with the least transgression. R.

little alteration in the note; which he since acknowledges to be satisfactory. I have much headache; my wife, who has been ill, is absent; my children ill; my head and hands full; but my heart is supported. I had a melting time, at the Lord's supper, last Sabbath."

"May 6, 1800.

"You have heard of the death of dear Brother Grant! Well; how mysterious is God's way! But we shall approve it, when we fully understand it. We had a terrible hail-storm, on Lord's day, between noons. The stones were as large as pigeons' eggs, and broke all our windows which stood in a south-west direction. People fled to the meeting, I thought, like Joab to the altar. I preached to them on Jesus delivering us from the wrath to come. 1 Thes. i. 10. The storm was accompanied with terrible thunder and lightning."

"Sept. 9, 1801.

"I had a letter, about a week ago, from one of the Scotch Baptists, about *order*, *discipline*, &c. Ill as I was, I scratched out the following *parable*. Dr. Stuart [who was then on a visit at Kettering, on account of Mr Fuller's severe illness,] saw it, and he was so much amused with it, that he must needs copy it. 'In one of the new Italian Republics, two independent companies are formed for the defence of the country. Call the one *A*, and the other *B*. In forming themselves, and learning their exercise, they each profess to follow the mode of discipline used by the ancient Romans. Their officers, uniforms, and evolutions, however, are, after all, somewhat different from each other. Hence, disputes arise, and *B* refuses to march against the enemy with *A*, as being disorderly. *A* gives his reasons why he thinks himself orderly: but they are far from satisfying *B*, who not only treats him as deviating from rule, but as almost knowing himself to do so, and wilfully persisting in it. *A*, tired of jarring, marches against the enemy by himself. *B* sits at home, deeply engaged in studying order and discipline. 'If your forms and rules, (says *A*,) are so preferable to ours, why do you not make use of them? Discipline is a mean, not an end. Be not always boasting of your order, and

reproaching others for the want of it; let us see the use of it. It is true, like the Quakers in 1745, you have bought waistcoats for our soldiers, and we thank you for them; but we had rather you would fight yourselves.' "*

"Dec. 1, 1801.

"I allow you and Brother Sutcliff to excel me in wisdom; especially in foreseeing difficulties: but I fancy I excel you both, (if it be an excellence,) in courage. I, therefore, wish to *advise* with you both; but to execute without you."

"Dec. 21, 1801.

"I have lately had another heavy trial. Yet, under all, blessed be God, my heart is fixed, trusting in him. I have seldom enjoyed more habitual rest in God, than of late. O how sweet it is to have no will of my own, but that of God! I know I have an interest in your intercessions, and those of many other dear friends.

"A respected friend has repeatedly pressed me to write a treatise on *Spiritual Pride*, on the same plan as the *Backslider*. I have thought somewhat on the subject, and begun writing. This would tend to detect that subtle spirit, which is, I am persuaded, fostered by *Sandemanianism—Stand by thyself, for I am holier than thou.* But I feel myself much more capable of depicting *Antinomian* pride, than the other. For this purpose I have procured Huntingdon's works. But, in reading them, I am stopped for a time. I have eight or nine volumes! I never read any thing more void of true religion. I do not think of naming him, or his works, or those of any other person; but merely to draw pictures, and let the reader judge who they are like."

I received a long letter from him, on the 19th of August, 1802, containing the copy of a very mild, respectful, and

* "Though Mr. M'L. pleads for addresses to the unconverted, yet I understand he scarcely ever addresses them. And I am informed, that it is very rare for any instances of conversion to be heard of, under their preaching."

Christian expostulation, with an aged and venerable minister, who had indulged some unjust suspicions towards him, and spread reports pretty extensively, to his disadvantage; but, as they are now both together in a world full of *light* and *love*, and will never misunderstand one another again, I choose rather to omit inserting it. I think it would be much to the credit of my dear departed brother, in the judgment of all impartial readers, but I shall wave publishing it, unless I should, hereafter, be compelled to do so, by such as resemble the other glorified saint in little else but his defects. This letter was received just before his journey to Scotland: I had another from Glasgow, on the same subject, Sept. 18, and a third after his return, Oct. 8th. In the last, he observes:— "The kindness of the Scotch, and their attention in hearing, has been very great. On the week-day, all denominations came to hear; and many, who had been prejudiced, seemed to have their prejudices removed."

"Dec. 2, 1802.

"As to my writing about *Antinomianism*, or answering M'L. the truth is, I have, for the last six or eight months, had such a throng of other labour, that I cannot write any thing. Two or three days is all I have been able to bestow on M'L. either to read or to write. I never meant any direct attack on the system of Hunt; but was writing, when Messrs. Palmer and Lowell spoke to me something on *Spiritual Pride*, in which that system had a conspicuous station. But I have not been able to touch it, since last February. Incessant journeys confound me, and lead to incessant correspondence."

"March 6, 1803.

"You ask, in your notes on my manuscript on imputation, 'Did not Christ *deserve*, (at least by *compact*,) that his seeing of the travail of his soul should be *insured* to him?' Certainly: and I think it is an exercise, not merely of *faithfulness*, for God to forgive our sin for his sake; but of remunerative *justice*: it is fit and right, that the God of righteousness should so express his approbation of the sufferings

and death of Christ. So far, I think Christ merited, deserved, or, if you please, purchased our redemption: but it was not with such a kind of purchase, as that wherein a creditor, for value received of a surety, liberates a debtor; which renders the deliverance an act of justice, and not of grace. [Were it so,] whatever grace there might have been in the provision of the surety, there would be no room for the creditor to be said to have freely forgiven the debt. If we had borne the full penalty of the law in our own persons, (could that have been,) our liberation would have been an act which justice might have *required*, in a different sense from what it does now. But, as the penalty, though fully borne, was borne by a substitute, we can have no claim for deliverance, except what arises from promise, that is, from grace: we have no more claim, than if Christ had not died; but can only plead for mercy *in his name*. As to your neighbour's question, I freely answer, Christ had *respect*, in laying down his life, to the elect only, as those who should be ultimately benefited by it. He asks, 'Is there any great difference between saying, That, in consequence of the mediation of Christ, God may pardon returning sinners, if he willeth so to do; and [saying that he may] exercise mercy in all the methods which sovereign wisdom sees fit to adopt?' Answer. The *former* leaves it to the free-will of man to return to God; the *latter* gives the Holy Spirit, according to promise made to Christ, to insure believing and salvation; which is the turning point between Arminianism and Calvinism.

"As to Mr. M'Lean's complaint, I did suppose him to be the author of a pamphlet to which I referred in my Appendix; but, long before his answer came out, I discovered my mistake, and desired Mr. Broughton, who was then at Edinburgh, to make my respects to him, and to say I was very sorry for the mistake, but could not now recal it. He complained, not to me at the time, but in print, that I did not advertise my mistake in a magazine, to which I should have had no objection, but the thing escaped me, through a multitude of other concerns."

"March 29, 1804.

"I hope Mr. ———'s conduct will be of some use to me. I had had enough of 'good report' for a sinful creature to

bear; and am now inclined to think, though I was not aware of it before, that I have too much rested in the approbation of men. The 'evil reports' which have been set on foot, have tended to drive me from that uncertain ground, and to cause me to feel more deeply the necessity of doing every thing with an eye to the approbation of God.

"The state of our churches much affects me. I do not like removals, when lightly made. Some of our ministers seem bitten by a gad-fly."

In January, 1804, he visited Portsea; where he informed me, that he met with much kind treatment, and collected 107*l.* 15*s.* 3*d* He preached at Frome, by the way, to a large congregation. Some of the good people at Portsea had been rather prejudiced against him, and he had heard some unfavourable reports of them; but both sides parted, seemingly with a better opinion of each other. One person said to him, 'Sir, I was greatly disappointed in you'—Yes, and I in you.'—'I mean, in hearing you last Lord's day morning; I did not expect to hear such a sermon from you.'—'Perhaps so; and I did not expect such treatment from you. I had heard things of the Portsea people, which gave me but a mean opinion of them; but I have hitherto no cause to complain; so that we are both agreeably disappointed.'—'Well, but I do not like your book.'—'You do not understand it.'—'Oh, I cannot believe faith to be a *duty*; we *cannot* believe.'—'You seem to think we ought to do nothing but what we *can* do.'—'True.'—'And we can do nothing.'—'True'—'Then we ought to do nothing . . . and if so, we have no sin, and need no Saviour.'—'O no, no, no! I want to talk more with you.'—'Yes, but the mischief is you cannot count five.'—'What do you mean?'—'First, you say, we ought to do nothing but what we *can* do. Secondly, we *can do nothing.* Then I say, thirdly, we *ought* to do nothing. Fourthly, we have no sin. Fifthly, we need no Saviour.' After all, this person, and all of that stamp, were greatly interested in the preaching, and pressed me to go to their houses; would have it, that I was of their principles, &c. and were much concerned, when I went away. I told them, I thought very differently from them, in various respects; but they took all well: and I prayed with them before we parted."

In February, he drew up a memorial, which was presented to the Privy Council, against a law passed by the Jamaica Assembly, subversive of liberty of conscience; which was favourably received. The particulars are too long to be inserted here.

In June, he visited Ireland. He wrote to me, from Dublin, on the 6th; mentioning, that he arrived there on the preceding Saturday, and had preached three times, on the Lord's day; but the congregations were small. He says, "My heart is dismayed to see the state of things here. The great body of the people are Papists. Even the servants, in almost every family, are Papists. The congregations are only a few genteel people, scattered about the place. They appeared to me like the heads at Temple Bar, without bodies. A middle class of people is wanting; and the poor are kept distinct, by what appears as strong as the caste in India. I preached at the Baptist meeting, in Swift's Alley, morning and evening, and for Dr. M'Dowal, at the Presbyterian chapel: I might preach, perhaps, to 50 in the morning; to 200 in the afternoon, in a place that would hold 1000; and to 50 more, in the evening.

"I have been much engaged in company, yesterday and Monday. I was visited, yesterday, by Mr. Walker, a Sandemanian clergyman, who has considerable influence in this city, and who pronounces, of one of the dissenting ministers here, that he preaches the gospel, (because he seems likely to embrace Sandemanianism,*) but the Baptist and the Moravian† ministers do not! I found him, like most of the sect, calm, acute, versed in the Scriptures, but void of feeling. He reminded me of Dr. Byrom's lines,—

> ['Tis] Athens' owl, and not mount Zion's dove,
> The bird of learning, not the bird of love.

"I am told, that one of this stamp lately prayed in public, 'Lord, give me head-knowledge; the rest I leave to thee.' The clergyman said to me, 'there are many who call themselves Calvinists who are as far from the truth as Arminians. I asked,

* He is since recovered from this infection.

† Mr. Hartly, a most pious, amiable, and intelligent man, now made perfect.

what Calvinists he referred to, and what sentiments? He said, 'Those who hold with *qualifications* as necessary to warrant a sinner's believing.' I answered, I did not know who they were that believed so. Mr. Stennett, who sat by, said, 'Some of the high Calvinists might.' I assented to this, but said, I utterly disapproved of it; though I could not, as Mr. W. seemed to do, condemn all, as graceless, who held it. He seemed surprised, and expressed his pleasure that I disapproved of the principle; plainly proving, that he, with other Sandemanians, confounds our pleading for an holy disposition as necessary to believing, [or necessary to *incline* us to believe,] with pleading for it, as giving us a *warrant* to believe."

I omit entering on a detail of the state of the Baptist church at Swift's Alley, into which they invited Mr. Fuller to examine, and to give them his advice. Discipline had long been neglected; very discordant sentiments were entertained by the members of the church; and some were sadly conformed, in their manners, to the dissipation common among those who are wholly men of the world. Mr. F. certainly acted a very conscientious and decided part, under the evident influence of inflexible integrity and zeal for truth and purity. But his efforts, at that time, had but little success. All our Irish churches had long been in a very low state. Yet things are now more promising, in that kingdom, than for many years back.*

"Aug. 20, 1804.

"I have, of late, been much tried in preaching. When I have gone into the pulpit, I have had, in a manner, nothing to say; and yet, when engaged, have not only been carried through, but have felt the subject more than usually interesting. My heart often shrinks at the state of the churches in our Association, and of my own congregation, and, what is worst of all, at my own unfruitfulness. The week before last, I was much impressed in reading John xv. 5—7. concluding, that, if I dwelt in Christ, and Christ's words in me, I should be more successful

* See the Reports of the Baptist Society for promoting the Gospel in Ireland, by establishing Schools for teaching the native Irish, &c.

in prayer. The next Lord's day, I preached from the seventh verse, with much interest, on the *connexion* between these things. Yesterday, having been discouraged by several things in the church, I preached from 1 Thes. iii. 8. 'We live, if ye stand fast in the Lord,' on the connexion between the latter and the former. I have, of late, felt some earnest longings of mind, that I might know Christ, and the power of his resurrection, &c. All that I have yet known seems to be as nothing. I dare not pray for trials; but, if the heaviest affliction might but issue, as did that of brother M. I think I could welcome it. At those times in which I have felt my unfruitfulness most, I have thought of John xv. 2. and have trembled, lest God should *take me away*, and prayed that he would not do this, but *purge me*, that I might bring forth more fruit: while such are the exercises of my mind, the idea of establishing one's *reputation* at the expense of another, is foreign and odious, nor am I conscious of such a desire ever crossing my mind, even in the worst of frames."

"Feb. 28, 1805.

"I have read Mr. Walker, of Dublin's pamphlet, on leaving the church, and made a few remarks on two blank pages of it. There is a great mixture of good and evil in these writings. He is ingenious, and seems conscientious; but the general cast of his religion appears to have little of the humble, the holy, and the affectionate. Strife seems to be his element. You have pressed me to answer Mr. M'L. Others have been averse from it. I believe I should have answered it long ago, but for the length of it. It is not *what* he has written, but the *quantity* of it that has confounded me.

"I preached, lately on John iii. 13.—*No one hath known the mind of God, save he that was always with him, and is still with him, dwelling as in his bosom.* See Deut. xxx. 12. The design is, to teach us, that no man shall be able to find out the heavenly wisdom, but he that cometh to Christ, and taketh him for his guide. Matth. xi. 27. I proposed—1. To notice a few particulars in which men have, in all ages, been striving to ascend to heaven, but striving in vain.—2. To show, how that, in which all men have failed, is accomplished by Christ."

" March 9, 1805.

" My remarks on Walker are but few. They are as follow: [1.] What he states as *the gospel*, (p. 7—9.) is most surely believed by us; and the belief of it with all the heart, considered as saving faith. [2.] But, though the terms he uses, when explaining the gospel, be, for aught I see, unexceptionable; yet, he appears, all along, to affix such ideas to them, as renders *the gospel*, in his mouth, something different from what it is in ours; and upon this undefined difference, he seems eager to condemn the body of those whom we hope to be serious Christians, as unbelievers. [3.] Though we do not call the belief of the gospel 'a barren speculative notion' (p. 11.) yet we think there is such a thing, and that it is very common among professing Christians, and no where more so, than among the admirers of Sandeman. Such we reckon the 'faith without works,' spoken of by James. [4.] Though we lay no stress upon faith, 'as an act or exercise of the mind,' as 'forming the ground of our hope; yet we think it *is* an act, and an holy one too, as much as repentance, hope, love, or any other grace;' and that upon 'the right performance of this,' or, in other words, upon the mind of man being brought to agree with the mind of God in the gospel, depends the reality of our personal religion. [5.] His former reasons in favour of establishments, were, some of them ingenious, of which he seems sufficiently aware; (p. 2—9.) but, like many other of his reasonings, they are distinguished more by their subtlety than by simplicity. [6.] His present reasons for leaving the church, and his statement of the nature of a Christian church, appear to me very good. His gloss on 1 Tim. iii. 15. (p. 24, 25.) and his supposed case of the answer of the church at Philippi, (p. 44—46.) are excellent. Whether *his* church, at Dublin, answers to the picture he draws, is another question. If what I heard be true, they are too much eaten up with spiritual pride, and employ much of their time in condemning others. [7.] With respect to forming churches on the apostolic plan, there certainly are 'general rules;' (in many cases however, that is all;) and to these rules we ought inviolably to adhere. All connexions in which these rules or commandments cannot be observed, ought,

for any thing I see to the contrary, to be withdrawn from. We should however be careful, lest we make rules where Christ and his apostles have not made them. [8.] The reasoning from *prayer* and *praise* to the *Lord's supper*, is, I think, sophistical. These are *moral* duties, binding on all. Whether they join in them, or not, they ought so to do. But baptism and the Lord's supper are *positive* institutes, which are not the immediate duty of unbelievers. I acknowledge however, that when engaged in prayer and praise, and using the plural pronouns, as when I say, *We* desire, &c. I always consider myself as joining with as many as do join in it, and that all others are mere spectators. It is my duty to pray for them, and that in their presence; but not to consider them as parties in the petition. Yet it is not for me to draw the line. There may be some who are out of the pale of visible communion, who may join; and others in it who may not join. If I were the head of a family where I had no reason to think there were any Christian but myself, I would pray publickly, without using any pronouns, plural or singular; and should do the same before a congregation like that of Stephen. I had understood, that Mr. W. refused to admit any but the church, in time of prayer and praise; but this, according to his last page, does not seem to be accurate. I have heard, that the church and spectators are in different rooms.—[Or, have a visible mode of separation.] If so, I believe it is far from the spirit of the gospel."

"Feb. 3, 1806.

". . . Our enlargement will cost 1000 guineas. We have full 400 yet to raise. I believe nearly 1200 people crowded in, at the funeral of one of our members, with whom you were long well acquainted. We were in great danger of mischief, through some rude boys, who excited an alarm of the galleries giving way. We have humbled them before the justices, and yesterday, they publickly begged pardon of the congregation. [And at the same time a paper with their signatures, expressing their contrition, was read in the other places of worship.] Mr. G. made a good end. He said to me, a little before he died, 'I have been a great sinner; but I have loved the Lord Jesus Christ

. . . I have indulged in speculations; but I have never lost sight of Christ as the only way of salvation. Speculations are nothing now . . . Christ is all and in all. He is my only hope . . Works are nothing . . . I think nothing of them, but as evil.' He repeated several hymns with much feeling; particularly,—'A guilty, weak, and helpless worm,' &c. and—'Jesus, lover of my soul,' &c. He had all his servants and several of his workmen round him, and talked to them very impressively. Eight of our members have died within a few months, and have all ended their course happily."

"June 6, 1806.

"While in London, I had an uncommon share of labour. I collected upwards of 800 pounds in three weeks. Our Association at Leicester was very pleasant. The increase this year, was 88. The prayers of some of our young ministers did my heart good. A poor collier at Loscoe, seems to have been very useful among the poor; 29 were added this year to that church. A poor man also of the church at Braunston, went up a few years since, to work at Ivinghoe, in Buckinghamshire; and by talking to the poor ignorant people, has been the instrument of raising a church, of above 20 members.

"A day or two ago, I received a letter from Mr. Robert Ralston of Philadelphia, informing me that the 1000 guineas taken thither by Capt. Wikes, had by the benevolence of our American brethren, become 6724 dollars, (about 1550 pounds,) 6024 of which had been sent to Mr. Carey, in the *Bainbridge*, Capt. Josiah, *free of freight*, and most of them *gratuitously* insured, by kind friends underwriting them. I have written answers, with thanks to the parties.

". . . The great defect of Sandeman's faith, is its being denied to have any thing *holy* in its nature. Mr. Scott's piece, therefore is to the point. The faith which justifies, supposes repentance. This is manifest by all those Scriptures which teach that repentance is necessary to forgiveness, which forgiveness is an essential part of justification. It is not enough to say, faith *produces* repentance. This it does, as all the graces promote each other; but it *includes* it, as much as justification

includes pardon, without being pardon.* The gospel is indeed suited to men's *circumstances*, as guilty, ungodly, &c. but not to their *propensities*, which it must be if it were such as an ungodly mind could comply with. 'No blessing can be *obtained*, previous to faith in Christ.' True: but if it be not *bestowed* previously, how came we to believe? We are *apprehended*, in order to our *apprehending*. Mr. M's reasoning would explain away all divine influence as necessary to believing, or any influence, except that of evidence. He has 'read no controversy,' he says; but he has got his ideas from others. I wish he would read Mr. Scott. If *seeing* the Son were made an *entitling qualification* to believing in him, it might be injurious; but to make it necessary, *in the nature of things*, is different. Believing the gospel is an immediate duty; but in what way? believing it impenitently? Surely not. By this reasoning, it is not a sinner's duty to think, and examine evidence till after he has believed; lest such thinking should be an entitling condition. Respecting the priority of repentance and faith; if by faith, be meant faith in God as a righteous governor, it precedes repentance: for we cannot be sorry for offending God, without believing him to be holy, just and good: but faith in our Lord Jesus Christ follows repentance towards God: for there *is* no grace in the gospel, but upon the supposition of God being in the right, and we in the wrong; and consequently, none to be believed in."†

* Or, as the *terminus ad quem* must include a *terminus* à *quo*; the object *to* which we turn, must include somewhat *from* which we turn. R.

† Can I believe a surety paid ten thousand talents for me, to a person to whom I never believed that I owed an hundred pence? If I admitted such a fact, I must think the creditor *unjust*, and the surety *unwise*. While I verily believe the claim to have been illegal, whatever might have been my surety's kind intention in paying it, I must secretly think myself injured by his admitting it, as well as by the creditor's demanding it; and, certainly I cannot sincerely admire the kindness of the latter, in accepting payment from the former, instead of demanding it from me.—If a mediator has plainly admitted, that I was infinitely to blame, can I be much obliged to him, unless I view my conduct in the same light? Surely, a man still at enmity with the law *cannot* embrace the *genuine* gospel. No man can come to Christ with his back towards him: no man can think well of Christ's salvation, and still think favourably of sin. R.

Mr. Fuller then refers to a most amiable and promising young man, who soon became so infected with the spirit of Irish Sandemanianism, as to refuse to unite in any act of worship with a person pretty nearly of the same sentiments, merely because the latter would not refuse to kneel down at family prayer with those who were not of their caste, nor to stand up, while another Christian asked a blessing. No other species of Sandemanians have I heard of, who carry their *marked separation* from all other professors of religion to so extravagant a length. The spirit of the gospel resembles the principle of *attraction*, in the natural world; but this spirit is like the principle of *repulsion*, which would crumble the whole church into discordant atoms.

The whole of this letter was three folio pages, closely written. Mr. F. adds: "I have several more letters to write, to-day." The amount of his writing to correspondents was almost incredible. In the next letter but one, he complains of being quite overdone with it.

January 13, 1807, he mentions hearing from Mr. Ralston, that the Americans had more than doubled the thousand guineas. "They have done great things in the city and neighbourhood of Boston. Could I but get time to draw out the Cash Account, our next Number would presently be out. But I am interrupted continually, by strangers coming to see me. I almost wish I could shut myself up in a monastery."

"March 1, 1807.

"I am distressed to think of our want of humble, spiritual, and disinterested characters to send on evangelical expeditions. [He has immediate reference to Ireland.] Poor dear Brother Sutcliff is beginning to recover from the dreadful typhus fever; but his family continues afflicted. Richards, the student from Wales, who was given over for dead, and raised as from the dead, is now in imminent danger of a decline. Mr. R. Hall is with us to-day. He made the annual collection for the Mission, at Leicester, and has consented to go to Nottingham, on the same business. He is well, and seems more than ever ardent in his attachment to evangelical religion.

"Though I certainly think with you, that the spirit of Sandemanianism is hostile to the great law of attraction, and disapprove of several of its leading doctrines; yet there are many things, which some would call Sandemanianism, which are things of the first importance.

"The *Eclectic Review* of my *Dialogues* was designed, I believe, to make me appear to be an Arminian, as, no doubt, the reviewer was. They were chagrined on receiving my letter; but knew not what to do with it. I desired it might be inserted *verbatim*, or else returned, that I might consider of some other means of making it public. They did very well; and its appearance in that form will do more towards making known my real sentiments, than any thing I could have published.

"Their review of *Thornton Abbey* was very dishonorable. It appeared to be the work of an Episcopalian; yet it was not so. It was written by Mr. ——— ; and was so full of sneers against the Baptists, that the editor found it necessary to suppress a part of them. I have no doubt, but that the Episcopalian was *assumed*, merely to cover the antipathy of the Pædobaptist. In the answer to Mr. Satchell's letter to them, he makes him to have declared the reverse of what he did declare; and now refuses to acknowledge it. I am sorry, that this obliges me to think of him lower than I was used to do."

In a letter, dated October 31, 1807, he mentions having been on a journey, in company with a very respectable Pædobaptist minister, of whom he relates several particulars that do honour to both; but which I should not like to insert, without full permission from the person to whom they refer, with whom I have not the pleasure of being acquainted. I take the liberty of copying a few lines. "I never saw more godliness, candour, or humility, in any one. He talked with me, among other things, about Baptism and Strict Communion. 'I think, (said he, before a number of his friends) you have a catholic heart: I should like to know the grounds on which you act; and I am almost sure they are not temper or bigotry.' When I had stated them,

he answered, 'Well: I think I can see the conscientiousness of your conduct, and am therefore glad I asked you.' "*

"May 27, 1808.

"I lately found sweet relief, under some cares, about my children, in Archbishop Leighton's discourse, on 1 Pet. v. 7."

On the 9th of December, after mentioning some troubles in his church and in his family, he adds: "All these things together form a constant load to the mind: yet I have hitherto been enabled to cast it on Him who careth for us, and, considering all things, am comfortably supported. It seemed almost a strange thing, yesterday, that I should be able to emerge from all these cares, and sit down, and write the review of a pamphlet. As soon as I had done it, I went at two o'clock, to our Committee, and staid till nearly eight."

"March 2, 1810.

"There appears to be so much of an earnest inquiry after salvation, among our young people, that I feel it necessary to be absent from them as short a time as possible. We have a weekly meeting, in the vestry, for all who choose to come for conversation. Four have been accepted, and wait for baptism."

"Dec. 28, 1810.

"I hope the Lord is at work among our young people. Our Monday and Friday night meetings are much thronged."

"Feb. 27, 1811.

"The Friday evening discourses are now, and have been, for nearly a year, much thronged, because they have been

* This was *true* candour, for which it would be in vain to look among many who make the loudest professions of it. I have often thought, that as *humility* is the *worst* thing in the world for any one to *boast* of, so candour is in this respect, the next to it. The truly candid man feels it so natural and proper for him to treat his brethren with affection and respect, that he never expresses a kind of surprise at his doing so, nor expects others to applaud him for feeling and acting as he is sensible he ought to do. R.

mostly addressed to persons under some concern about their salvation."

"Jan. 1813.

"If I have written under too strong feeling, my dear Brother, it is not because I suspect your want of kindness, nor, in general, your want of judgment; but in matters between us and some others, I think you have suffered yourself, from a love of peace, to be mislead by flimsy professions. I should be sorry, if any thing I have written should grieve you, or prevent your free remonstrances in future, whenever you think I am getting wrong. If I know a little of your blind side, you know as much or more of mine. I hope we shall get on together, and see reason to love and warn each other, as occasion requires. I wish to shun all strife, but what cannot, in justice, be avoided."

I believe, that whoever attempts to guess at the subject to which this letter refers, will probably be mistaken. I insert it, only as one instance illustrating the nature of our friendship.

"May 28, 1813.

"The Moravian Missions, I hear, suffer a loss of £2000. a year, by the war on the continent, and are in distress. Let us vote them 100 guineas. We have lately received £2000. from America, for the loss by fire."

"Sept. 7, 1813.

"I perceive, from my last journey to Scotland, some new tendencies in the Sandemanian system. Its object is to annihilate the ministry of the gospel; to be all teachers; to have no one paid for it, &c. &c. There is some tough work for them, in M'Leod's *Essays*, against *the Exhortations of the Brethren*."

"March 24, 1814.

"I have just received an alarming letter from Olney, and must go, if possible, to see our dear brother, to-morrow. Brother Sutcliff was kept ten days in London, took two days to get home, his legs swell, blisters were applied, which drew water. They fear he has water in his chest: he cannot lie down, for

want of breath, but sits, night after night, in a large chair. Well; the government is on HIS shoulders; ours will soon be from under the load; but, while we are reducing in number, and increasing in labour, it may be the heavier for a time. God grant we may finish our course with joy!"

"June 25, 1814.

"Yesterday I returned from London, where we had a pleasant meeting. On Monday morning, the 20th, I took a final leave of dear Brother Sutcliff. While I was in town, I heard that he departed on Wednesday evening, very happy in the Lord. I meant to set off, on Monday, for Liverpool; but must defer it till Wednesday, on account of Brother Sutcliff's funeral, which I must attend. He has left a passage to be improved —Jude 21.

"Mr. Kinghorn preached an excellent sermon for the Stepney Institution, on Thursday morning.* I hope, some good will arise to Ireland from the Society formed in London."

Other extracts I shall reserve for the Chapter which relates to his afflictions and death; and some I have inserted in that which contains an account of his exertions on behalf of the Baptist Mission. Several more, which are inserted in this Chapter, might have been connected with the others with equal propriety. But, though I wish to show all due respect to the public, I found myself unable to make a more exact arrangement, without a much longer delay; and, if my chief object be obtained, which is the profit of my readers, by a faithful representation of the spirit, principles, and exemplary conduct of my departed friend, I must be content, though I should not obtain any farther applause as his biographer. I should have been glad, had I been better able to subserve the end I have stated above; but, in a very short time at most, neither the praise nor censure of men will be able to affect me in the least.

* This Sermon, and another equally valuable, preached before the Bristol Education Society, on the 3d of August following, have been printed together, entitled, *Advice and Encouragement to Young Ministers.* Price 1*s.* R.

I shall only add in this Chapter, two or three valuable letters of Mr. F. which have been transmitted to me by other friends.

I have one to a worthy minister near London, which would tend, as well as several sent to myself, to show his sincere respect for Mr. B. and his earnest concern to remove the prejudices which that good man had indulged against him: but, as I omitted copying the latter, so I shall, for the same reason, insert only a short extract from the former.

"April 29, 1805.

"For years, I have been labouring to conciliate and satisfy him. Several times, he has advanced charges against me, often changed his ground, but again returned to the charge in another form. In 1802, he understood me to disown the doctrines of *imputation* and *substitution*, and circulated it far and wide. I denied the charge; he asked for an explanation. Well; I wrote an explanation of my sentiments to Dr. R. and Dr. R. lent it to Mr. B. He read it, acknowledged he had misunderstood me, was sorry for it, and hoped I would overlook it. I assured him, I was satisfied, and should think no more of it. He asked me to preach for him. I did so. We parted, so far as I knew, in brotherly love. Yet, without any thing fresh occurring, at the monthly meeting, Sept. 22, 1803, he held up my statement, as he supposed, as being 'next to nonsense.' Having seen a copy of what he said, I told him again, the next time I saw him, that he had misunderstood me. He represented me, as holding the peculiarity of redemption to consist in the sovereignty of *its application;* but I had said no such thing. At length he prints the sermon, avails himself of my correction, and yet sets off, in his Appendix, as if he had not; takes my *words*, at last, but distorts and perverts them. In the first three pages of his Appendix, he represents me, as confounding a thing with its application; whereas my words, even as quoted by himself, prove I do not.

"I place the peculiarity of redemption, *not* in the *application* of the atonement, which he, all along, supposes me to do, *but* in the *sovereign pleasure of God concerning* its application;

between which there is an equal difference, as between election and vocation.*

"My sentiments may be seen in *Hannah Adams's View of Religions*, under the Article, *Calvinists*, which was of my own drawing up."

But I shall enter no farther upon this subject, unnecessarily. I knew much about it at the time, and have many documents by me, which justify me, in accounting that this venerable and excellent man was betrayed into an excess of suspicion, &c. towards my departed friend. But, I am sure, the latter would not wish me to make the narrative of his life a memorial of some imperfection of judgment or temper, in one whom he so sincerely venerated, and who was made perfect before him.

It is simply from a regard to important truth, that I transcribe another letter to the same friend, in which Mr. B. is mentioned unavoidably. It was written a little before Mr. Sutcliff's death, about April, 1814.

"I had not seen the Review of Mr. B's Works, when I read yours, which was last night, on my return from Olney; but have seen it since. If Mr. B. meant no more, than to intimate, that a *consciousness* of a holy state of mind was not necessary to believing in Jesus; this were no more than we all say. But, surely, your construction of Mr. B. is what he himself would have disowned. All through his Second Chapter, (*Glad Tidings,*) he confounds a *warrant* to come to Christ, with *coming* to him. A sinner may be *unwilling* to come to Christ for life, and yet have a *warrant* to do so; but he *cannot actually come* to Christ for life, while he is unwilling. The title of that Chapter is one thing, and its running title another; but he pleads for both: though, when he comes to meet objections, as in Chap. III. p. 129, he is obliged to confine it to one. One

* In a letter to Mr. Sutcliff, July 4, 1805, he mentioned Mr. M'Lean's telling him, that he was suspected by his friends, of Arminianism, or what led to it. *F.* "On what grounds?" *M.* "On what you have written on the peculiarity of redemption consisting in its application." *F.* "I have never said so. My sentiment is, that it consists, not in its application, but in the *design* of the Father and the Son respecting its application." *M.* "That is very different from the other, and is not Arminianism; but as far as I can see, the truth."

half of his reasonings are aimed, if they aim at any thing, to prove that no holiness is necessary to *coming* to Christ, any more than to *warrant* our coming; and if so, faith must be an act of an ungodly mind.

"*I* should not only admit, that a *consciousness* of holiness is not necessary to coming to Christ, but that such consciousness is impossible. The power of sight is necessary to seeing; but no man can be *conscious* of possessing that power, but by seeing.

"You do not understand the propriety of calling that influence by which we are regenerated, *physical:* yet you call it '*supernatural*,' which is the same thing. The influence of means and motive is not supernatural. It is not physical, as to *what* is *produced.* It is no new power, but the renewal of the moral state of those powers which we already possessed. But physical, as applied to *influence*, denotes the same as supernatural, and stands opposed to the influence of motives presented to the mind, which is commonly called moral influence. The holiness of man in innocence was physically produced, though the thing produced was moral. He was not persuaded, or induced, to be holy, but created in righteousness and true holiness; and so are we in regeneration. If in the first instance, we are regenerated by means, it is not a creation. See my *Strictures on Sandemanianism.* pp. 146, 147.

"The preaching of the gospel certainly has a *tendency* to bring the sinner back to God; but this it may have, and yet not be sufficient to accomplish it, without a supernatural interposition of divine power. The labours of Bunyan's four captains had a tendency to reduce Mansoul, but were not sufficient.

"If new physical powers were produced, or necessary, men would be under a natural inability to believe: but the moral state of their hearts may be such, that nothing but a supernatural influence can remove it; while yet there is no other inability than that which arises from aversion.

"I am affectionately yours,

"A. FULLER."

"P. S. If you have read the *Eclectic Review* for this month, you will see in the first article some things on this subject. If the

evidence for the mind being renewed, in order to believing in Christ, adduced in my *Strictures on Sandemanianism*, (pp. 137—142.) be not sufficient, I can say no more."

The following letter I have also been particularly requested to insert, which he sent to the late Mr. M'Lean, of Edinburgh, in 1797.

"Kettering, Aug. 1797.

"Dear Sir,

"If your letter had barely contained a statement of your ideas on certain subjects on which I have already written my mind, I might have declined a particular reply; and this, on account of bodily indisposition and various necessary avocations, would have been most agreeable to me. But, by the consequences which you charge on my views of faith, and justification by it, I am constrained to be explicit on this subject.

"The substance of what has been advanced on this subject is reducible to three questions; namely, Whether faith include in it an exercise of the heart?—If it do, whether it be not confounded with love and hope?—And whether it render our justification, after all, a justification by works?

"I had asked, 'If faith be a mere assent of the understanding, and has nothing of moral goodness in it, how can it be the object of *command?* how can it be a *duty?*' You answer, 'By a mere assent of the understanding, you must mean, a belief of the testimony of God, grounded upon his authority and faithfulness.' The very point in dispute is, Whether such a belief does not include more than a mere assent of the understanding. To suppose therefore, that I must mean this, is to suppose that I 'must' grant you the very point in dispute.

"The intellectual faculty I suppose, is capable of nothing more than *knowledge;* but that faith or credence, is something more than *knowledge.* A man may understand that which he does not believe; yea, he cannot be said to disbelieve it, if he understand nothing about it. An assent of the understanding is a matter of judgment, which regards the *meaning* of the testifier; rather than of faith, which relates to the *truth* of the testimony:

and if it be merely an exercise of the understanding, that is, if it be not influenced by any bias of heart, it contains neither good nor evil of a moral kind, but is purely natural. Such an assent is not an object of *command*, and is not a *duty ;* nor is the opposite of it a *sin*. Diligent and impartial examination is a duty ; but I conceive that knowledge itself is not. It is true, there is a knowledge to which eternal life is promised, which is duty ; and an ignorance which is threatened with divine vengeance, (2 Thes. i. 8.) and which therefore, must be sin. But neither is the former a mere exercise of the intellectual faculty, nor the latter a mere defect of that exercise. That ignorance which is threatened with divine vengeance, you will allow, is a *voluntary* ignorance, which includes a mixture of that evil temper which hateth the light. See John viii. 43. Hence it is called the *blindness of the heart*, (Ephes. iv. 18.) Hence also 'David' in his dialogue with 'Jonathan,' (p. 15.) very properly describes it as an *evil eye*. And I suppose, that that knowledge to which *eternal life* is promised, includes a mixture of holy love. When the terms knowledge and ignorance are used in this sense, as they frequently are in Scripture, I consider them as used not in a literal, but in a figurative sense ; as when God is said not to *know* certain characters at the day of judgment.

"David in his dialogue, admits of the distinction between *spiritual* knowledge, and that which is merely *speculative ;* though he contends, and that justly, that the latter 'implies some very essential imperfection and error.' The *reason* of this imperfection and error is also very properly suggested by David. His words are, 'After all that we can say of the speculative knowledge of *practical truth*, we must still remember, that it implies some very essential imperfection and error.' David here seems to intimate, that practical truth is not discernible by *speculative* knowledge.

"Now, what David calls 'speculative knowledge,' I call a mere exercise of the intellectual or speculative faculty ; and so for once, we are agreed that the knowledge of practical truth is *more than a mere exercise of intellect*. Again, what he calls *spiritual* knowledge, and which is the only true knowledge of practical truth, is the same thing as that which I have spoken of,

as having the promise of eternal life connected with it. But that which is 'spiritual,' whether it be knowledge or faith, cannot be a mere exercise of the intellectual faculty; for the very term 'spiritual,' denotes as much as holy: but holiness necessarily includes some affection of the heart, and is not predicable of simple intelligence.

"That which distinguishes faith from the mere exercise of the intellectual faculty, and which constitutes its morality, is, that it includes a *treating of God either as the God of truth, or as a liar.* Hence, as you very properly express it, 'it is *right* to believe all that God says, and exceedingly *wrong* to hold him as a liar.' You go on to ask, 'Why may not belief be an object of command, as well as love?' Do I deny, then that it is so? If indeed, belief included nothing more than an exercise of the intellectual faculty I should deny it; because I am persuaded, that the heart, and its genuine expression, is the whole of what God requires of man: but, viewing belief as I do, I readily admit it to be an object of *command.* You add, 'And if it be both *right* in itself, and the object of *command*, it must certainly be a *duty.*' Very true, Sir, and in this short passage, you have said all I wish to plead for. Whether you will allow the terms, moral good, moral excellency, virtue, &c. to pertain to the nature of faith, or not, while you adhere to this I am satisfied.

"If these be your views of faith, which I am persuaded is the case, say what you will, you do not consider it as a natural, but as a moral exercise. And while you allow faith to be 'right,' you need not argue as you do—'That, though it should contain no intrinsic virtue or moral excellence in itself, yet it does not follow that unbelief could contain no sin.' Nor do I think this argument conclusive. You plead, that though there may be no virtue in a thing, yet there may be sin in its opposite; and instance in the abstinence from various crimes; eating when we are hungry, and believing a human testimony, &c. There may indeed, be no virtue in these things, as they are generally performed by apostate creatures; but if they were performed as God requires them to be, (which they should, to be the opposites of the sins you mention,) they would contain real virtue. God requires us to abstain from all sin, *from a regard to his*

name ; to eat and drink, and do whatsoever we do, to his glory ; and we are to credit the testimony of a friend, 'when we have reason to do so.' These things, thus performed would be truly virtuous. Whatever is capable of being done by a moral agent, with an eye to the glory of God, ought to be so done ; and if it be so done, it is *right* or *virtuous ;* if not, it is wrong and sinful.

"It appears to me, that the idea against which you argue, is *merit*, rather than *duty*. I plead only *for duty*, which is the very principle by which, according to the reasoning of our Lord, merit is excluded. Luke xvii. 10. If it be necessary, in order to 'refuse some praise to the creature,' to deny that faith is a *virtuous* exercise, it must be equally necessary to deny that it is a right exercise, a commanded exercise, and what is part of our duty ; for these are the same things.

"While you allow faith to be both '*right* in itself, and an object of command, and consequently a duty,' to what purpose do you object against my contending for its morality ? 'If we are not justified by faith as a virtue,' you say, 'of what importance is it to contend for the moral excellency of faith ? Why so solicitous to find something in it more than belief ? Why is that held insufficient for qualification ?' This, by the by, is a mistatement. I do not pretend to find any thing more in faith, than belief. Belief itself, I suppose includes in it all I contend for ; and as to the importance of the morality of faith, ask yourself, If we are not justified by faith, as a compliance with what in itself is '*right*,' as obedience to the 'command of God,' or as the performance of a 'duty,' of what importance is it to contend for it, as being this or that ? You can easily give an answer to this question ; and by so doing, will answer that which you have put to me.

"And if, while you allow faith to be *right*, you attribute 'all the virtue and influence which is ascribed to it in justification to its object, rather than to any intrinsic righteousness which itself contains,' you do what I heartily approve ; and in so doing, whether you can understand my distinguishing between justification by faith on account of its relation to its object, and justification by faith as a virtue or not, you maintain the same thing.

"You seem certain that I consider faith 'as a temper or disposition of heart corresponding to the truth believed.' If you are certain of it, it is more than I am. I say it *includes* such a temper; but I do not suppose it would be a proper definition of faith, to call it a disposition of heart corresponding with the truth believed. To give God credit, or to discredit him, seems better to agree with the idea of an *exercise of the soul*, than of a temper or disposition. It is *actually* treating God either as the God of truth, or as a liar. It has more of a disposition in it than you seem willing to acknowledge, and more of an assent to truth, than the notion of it which you ascribe to me. It is what the Scripture calls a *receiving the love of the truth, that we may be saved.* 2 Thes. ii. 10. You may easily perceive, that I do not consider it either as an exercise of the understanding, to the exclusion of the will; or of the will to the exclusion of the understanding. To distinguish the powers of the soul, is in many cases very proper; and to distinguish the natural from the moral powers, is of importance: but, I conceive there are several mental exercises, and perhaps all those which are of a spiritual or holy nature, which cannot be said to be exercises of a single power, but of the *soul*, without distinction of its powers. Such are repentance, hope, and fear; and such I conceive, is faith.

"As to my confounding faith with hope and love, which the apostle declares to be three. I have already answered this objection; and I must say, that your reply is far from being satisfactory. Whether my considering them as distinct with regard to their objects, include all the distinction there is between them, or not, you admit 'hope to include desire,' which is the same thing as including love. 'Hope,' you say, 'is a modification of love.' Hope, therefore, according to your own acknowledgment, though distinguished from love, yet is not so distinct from it but that it includes a portion of it. But if this be said of hope, there is no good reason to be drawn from this passage, why it may not also be said of faith.

"If faith include an exercise of the will, David would be at a loss to account for the superiority of love. (pp. 18, 19.) By the same rule he would be at a loss to account for its superiority

to hope; since he allows hope to 'include *desire*,' that is to say, it includes love, and is a 'modification of it.' Does not the Apostle himself suggest wherein consists the superiority of love; namely, in its *perpetuity?* '*Love* never faileth.' Faith shall terminate in vision, and hope in fruition; but love shall rise and increase to all eternity.

"Again, if faith includes the consent of the will, with the concurrence of the warmest affections, David would be unable to see why faith, and not love, unites us to Christ. (p. 19.) This objection proceeds upon the supposition, that faith not only *includes* love, but that it *is love*, or that faith and love are the *same things*. In this case, no doubt, it would be impossible to discern why faith should unite us to Christ, rather than love; seeing there would be no difference between one and the other. But, though faith may include a degree of love, yet it does not follow from thence, that it is, in no respects, distinguishable from it, or that there are not some effects ascribable to faith, on account of its *peculiar* properties, which are not to be ascribed to love. Justification *includes* the forgiveness of sins; yet it is not the same thing as forgiveness: and there are some things ascribable to the former, namely, a title to eternal life, (Rom. v 18. 21.) which do not belong to the latter.

"You seem greatly jealous on the subject of *meetness*, and so does Dr. Stuart: he fears, my views on this subject will 'hurt my preaching and experience.' I am truly obliged, both to him and to you, for your anxiety on this head. Both your letters on this subject made a deep impression on my heart. I could have watered each of them with tears. There would, however, have been some difference. Over his, I could have shed tears of trembling self-diffidence, lest what he suggested might be true, and lest I should in any degree, though unwittingly, dishonour 'him whom my soul loveth.' Over yours, I could have wept for grief. The mixture of tartness and unkind insinuations, which, on some occasions, accompany your reasonings, was not the most pleasant: it seemed to me, unsuitable to brotherly discussion. But this I pass over, and attend to my subject.

"In my letter to Dr. Stuart, if I mistake not, I asked, among other things, 'May not faith include the acquiescence of the heart, and so be a moral excellency; and may there not be a fitness in God's justifying persons who thus acquiesce, without any foundation being laid for boasting? Though faith be a moral excellency, yet I do not consider that it is on account of its morality, but its relation to Christ, that justification is ascribed to it.' On this account you remark, that 'the distinction between this and being justified by faith *as a virtue*, is too fine; for, if this fitness in God's justifying arises from the moral excellency of faith, we must undoubtedly, be justified by faith as a virtue, in some sense or other.'

"You will admit, I think, of a fitness between justification and believing; or, that it is wisely ordered, that believers should be justified, rather than unbelievers. Otherwise, you must suppose, that God does what there is no reason or fitness in doing. Farther, you suppose believing to include a *knowledge* of Christ, at least such a knowledge as perceives and realizes the object; and this, you will admit, precedes justification, and that there is a fitness in its doing so. Yet you do not maintain, that a realizing perception of Christ's righteousness, but that Christ's righteousness itself, is that on account of which God justifies us. Now, why may not I maintain the same, though I consider the belief of the gospel as including a cordial acquiescence in it? If you allege, that there is no other fitness in God's justifying a person on his believing, in your sense of the term, than a *fitness of wisdom* (none which undermines the freeness of grace, or which bears any resemblance to the notion of those who talk of a merit of congruity) and that for this reason—there being nothing of moral good included in the nature of faith, there can be no ground for a moral fitness in a sinner being justified by it. To this I answer,

"1. You do allow faith to include moral good, though, in some places, you write as though you did not. You allow it to be 'right in itself, a *command* of God, a *duty*; and the contrary, a *sin*, as making God a liar.' You must admit, therefore, that, though we are justified by that which is *right*—is a *command*—is a *duty*, yet it is not on account of its *rightness*, or of its

being an obedience to a divine *command*, or a compliance with *duty*, but merely on account of the object on which it terminates. And if this distinction be not 'too fine' for you, neither will that to which you object in me; for it is the same thing.

"2. *A fitness of wisdom* is the whole for which I plead. It appears to be wisely ordered, that no person should share the blessing of justification through the righteousness of Christ, till he heartily acquiesce in that way of saving sinners. Yet it is not his acquiescence that is any ground of his acceptance, but that in which he acquiesces.

"I will try and state another case, or two, which may throw some light upon that question. Let us suppose Pharaoh's daughter, who was married to king Solomon, to have been a poor outcast, and even a prostitute: yet Solomon sends his servants to invite her to the most intimate and honourable union. At first, she feels attached to her lovers, and refuses; at length, however, her mind is changed. She is married to him, and, that moment, becomes interested in his crown and possessions. Perhaps, you will admit the *fitness*, in this case, that she should first be *united* with Solomon, ere she should become interested in his possessions; and with such a kind of union too, as should include a renunciation of all her former lovers and illicit practices. Yet, virtuous as this union might be, and wicked as it would have been in her to have still adhered to her lovers, you would never imagine, that she was put in possession of the crown on account of her own marriage, considered *as an exercise of virtue*, or as a *reward* for it. Nor would she, if a true penitent, ever think of arrogating to herself any merit for acquiescing in Solomon's proposal, or consenting to do as she had done; but rather, be confounded on account of her former wickedness, and especially, that she should have been so attached to it, as for a time, to despise the riches of his goodness. If a question had been put to her, in the height of her glory, by one that had known her in former times—'And what is this that is come to you? On what ground or title, have you the possession of all these riches?' she might have answered to this effect: 'They were not mine; I neither laboured for them, nor inherited them from any one that was naturally related to

me. They were king Solomon's; and he from a wonderful attachment to me, in which he seems to have been determined, by an act of overwhelming kindness, to display his native generosity, conferred them upon me. I have them in virtue of marriage. That which accomplished my *union* to the king, at the same time put me in possession of these riches. All that I enjoy is by marriage; for what was I? It is of marriage, that it might be of grace.'

"I do not pretend to say, that this case will, throughout, apply to that of Christ and a believer; but I can conceive, they are sufficiently alike to illustrate the argument. Union with Christ, is that which, in the order of things, precedes justification: *Of him are ye in Christ Jesus, who of God is made unto us—righteousness. That I may be found in him, not having on mine own righteousness, but that which is by the faith of Christ.* 1 Cor. i. 31. Phil. iii. 8. And this, David, in his dialogue, (p. 19.) admits—that union with Christ, is to be of one spirit with him; (1 Cor. vi. 17.) and being by faith, it is hence that by faith we are justified.

"It is here, I think, I can perceive the peculiar relation which faith bears to Christ. Such a belief of the gospel, as that whereby we embrace his way of salvation with our whole souls, renders *Christ and us no more twain, but one spirit.* (I allude to 1 Cor. vi. 17.) This is analogous to the joining act, in marriage. Whatever love there might be in such an act, and however necessary such love might be to render it sincere, or whatever love might follow after, it is not this, but the *act of marriage*, that so unites the parties, as that the one shall be interested in the possessions of the other.

"In short, by the above representation, I can see a cordial and virtuous acquiescence to be necessary to the enjoyment of an advantage, and a fitness in its being so: yet not such a fitness as those maintain who speak of a merit of congruity, but a *fitness of wisdom.*

"Again: There is a *fitness of wisdom* in the established connexion between *repentance* and *the remission of sins.* That such a connexion exists in the Scriptures, I imagine you will not deny. Neither can you doubt, whether repentance be a

moral exercise of mind; yet you will not say, that this moral exercise is that *on account of which* we are forgiven; but that it is *wholly for Christ's sake*, as much as we are justified wholly for the sake of his righteousness. Here, again, you must make use of the distinction which you say is 'too fine.' It is true, repentance does not occupy the same place with respect to forgiveness, as faith does with respect to justification; for we are not said to be forgiven by repentance: yet the connexion is as real in the one case, as in the other. Forgiveness follows upon repentance, *which is a virtue*; and *it is fit it should*, rather than go before it: and yet it is not for the sake of *that virtue*, but of *the blood-shedding of Christ*, that we are forgiven. You allow, and that *rightly*, that *justification includes the forgiveness of sins*: if there be no forgiveness, therefore, without repentance, (which the Scriptures abundantly teach,) there can be no justification without repentance. Repentance, consequently, must be implied or included, in the very nature of justifying faith; as much as the forgiveness of sins is included in justification. Nor does this idea confound faith and repentance, any more than the other confounds justification and pardon.

"Again: There is a *fitness of wisdom* in the established connexion between *receiving Christ*, and *having power*, right, or privilege, *to become the sons of God*. John i. 12. And receiving Christ you will admit to be a holy or moral exercise, including the concurrence of the will. It is the direct opposite of *rejecting* him, or receiving him not. ver. 11. Yet you will not say, that it is as a *reward* for having received him, that he confers upon us the blessing of adoption. We are predestinated to that relation, merely *of grace*, by Jesus Christ, and not as the *reward* of any thing good in us. Here then, you must again admit of a distinction which you say is 'too fine.' Adoption follows upon receiving Christ, *which is a virtue*; (and it is wisely ordered that it should;) and yet it is not *for the sake of that virtue*, but *from the free grace of God*, through our Lord Jesus Christ, that we, of aliens, are made sons.

"If I can find opportunity, I may take some notice of the other parts of your letter, at some future time. Meanwhile,

I only say, that writing upon subjects of difference is as unpleasant to me as it can be to you, and perhaps, more so, on account of the indisposition which attends me. And, having stated my views, I do not intend to keep up a controversy. If I can receive any fresh light from your communications, I shall be obliged to you; but probably, I shall not largely reply any more.

"I am,

"With sincere respect and esteem,

"Yours,

"A. FULLER."

This letter was not communicated to me by Mr. Fuller's family, but by a friend of Mr. M'Lean, to whom he had lent it, giving him express permission to take a copy: he thought it contained a perspicuous, neat, and yet full abridgment of those views in which Mr. Fuller and Mr. M'Lean did not agree; and therefore, as he wished it to be inserted, I could have no objection, who always was equally averse, with my departed friend, from the sentiments herein opposed by him. I once had a very pleasant interview with Mr. M'Lean, and sincerely respect his memory, as a very worthy, good man, whose talents were highly respectable: but this is no reason that I should scruple to avow, that I considered him, in these points, to have been mistaken; though, on some other particulars, he dissented from Mr. Sandeman, and ably opposed him.

In the year 1800, when certain projects were formed to abridge the religious liberties of the Dissenters, Mr. Fuller corresponded with some distinguished senators on the subject, and, in a very respectful and judicious, but firm and upright manner, pointed out the pernicious tendency of the measures in contemplation. Copies of these letters now lie before me. But, as I should not think it justifiable to publish them without the express approbation of the gentlemen to whom they were addressed; so I conceive there is no occasion to solicit their consent, as it is well known the design was abandoned, and indeed, issued, through the good hand of God and the kind dispositions of government, in the confirmation and extension of our liberties.

CHAP. IX.

MR. FULLER'S FIRST MARRIAGE—HIS PARENTAL AFFECTION—ACCOUNT OF HIS FIRST DAUGHTER SARAH—MRS. FULLER'S ILLNESS AND DEATH—LINES WRITTEN BY HIMSELF, IN REFERENCE TO THAT EVENT—HIS SECOND MARRIAGE, TO THE DAUGHTER OF THE REV. WILLIAM COLES, OF WHOM SOME ACCOUNT IS GIVEN IN A NOTE—HIS SECOND FAMILY—DOMESTIC COMFORT—DISTRESS RESPECTING HIS ELDEST SON—REVIEW OF TRIALS AND MERCIES—ACCOUNT OF HIS SECOND DAUGHTER SARAH, IN A NOTE—ACCOUNT OF HIS NEPHEW, JOSEPH FULLER—MR. FULLER'S CONCERN FOR THE SPIRITUAL WELFARE OF MORE DISTANT RELATIVES AND FRIENDS.

MR. FULLER's first wife was Miss Gardiner, the daughter of Stephen and Sarah Gardiner, people of respectable character, at Burwell, in Cambridgeshire; to whom he was married, Dec. 23, 1776. The original name of the family was Gardner; and a tradition has been preserved, that it was changed to Gardiner, at the instigation of Stephen Gardiner, who was Bishop of Winchester, in Queen Mary's reign; though it is hard to divine his motive for wishing this alteration, as no reason of relationship is assigned for it; but so it is said that it was. Mrs. Fuller was born in 1756, and died in 1792. She had eleven children, three of whom were buried at Soham, five at Kettering, one in the sea, and two survive.

All of those who were removed by death, were very young, excepting two; namely, a daughter, who was between six and seven years of age; and his eldest son, who died at sea, when he was about twenty-seven years old. The loss of the former was a very severe trial, of which I shall insert a full and particular account. The latter, as is well known to many, was a source of unspeakable distress for several years; yet a brief relation of this affliction may be truly instructive both to parents and to young people. Some degree of hope attended it in the end.

For the best interests, not only of his children, but of all his relatives, both by consanguinity and affinity, Mr. Fuller always discovered a great concern. This will appear by his letters to more distant relatives, as well as by those addressed to his own children, and by other interesting documents.

With respect to his parental tenderness towards his daughter, I was an eye-witness of the uncommon degree in which it was manifested. She died, May 30, 1786, aged six years and nearly six months. She was a very intelligent and amiable child, and gave much hopeful evidence of early piety; as I can attest, from my own knowledge, as well as from the following narrative drawn up by her father:

"Sarah Fuller was born at Soham, Dec. 7, 1779. At the time of her birth, I committed her to God, as I trust, I have done many times since. Once in particular, viewing her as she lay smiling in the cradle, at the age of eight months, my heart was much affected: I took her up in my arms, retired, and in that position, wrestled hard with God for a blessing; at the same time, offering her up, as it were, and solemnly presenting her to the Lord for acceptance. In this exercise I was greatly encouraged by the conduct of Christ towards those who brought little children in their arms to him, for his blessing. At that time I wrote the following lines:—

1 Dear child! for thee my bowels how they roll!
Fruit of my body, darling of my soul,
Thy face creates a smile, thy soul a sigh;
Thy life may pleasure give—but—O to die!

2 To dark futurity my thoughts will run ;
To that vast world when this is fled and gone :
For whom art thou brought forth ? for what ? for where ?
For thee thy parent's heart is pain'd with care.

3 In whose kind hand shall I thy welfare leave ?
Not in mine own—myself I cannot save ;
Jesus ! to thee an offering here I give :
Lord, hear and 'O that Ishmael might live !'

"I have frequently, when carrying her in my arms, sung over her such lines as the following, with much affection :

'May'st thou live to know and fear him,
Trust and love him all thy days :
Then go dwell for ever near him,
See his face, and sing his praise.'

" Or this,

'O may'st thou live to reach the place
Where he unveils his lovely face,
There all his glories to behold,
And sing his name to harps of gold.'

" She was a child of great vivacity of spirits ; but nothing remarkably vicious. The only time in her life that I had any occasion to use a rod, was when she was about four years old, for telling a lie. Having, one day, a great inclination to go out, she asked leave, and then said she had obtained it, when she had not.

" About Michaelmas, 1785, she was invited, by our kind friends Mr. and Mrs. Ryland and Miss Tyler, to pay a visit to Northampton. She went, and stayed 11 or 12 weeks : during which time, Mrs. Trinder kindly took her into her school. Her proficiency in reading, spelling, &c. gave us much pleasure. But, alas for us ! how long will it be, ere we cease to set our eyes upon that which is not ? Death was then preparing to blast our rising hopes !

" About December, she was taken ill, at Northampton : our friends thought her illness to be the measles. After a while, she seemed to get better, and on the 16th of December, I brought her home. From the time of her return, we perceived a remarkable seriousness in her, with an uncommon delight in

reading; and in our apprehension, her faculties ripened much beyond her years. But still her illness hung about her. In the beginning of February, she had the measles of a certainty; and we hoped she would have recovered her health after the turn of the disorder: but, from that time, she grew weaker and weaker, and her complaints grew more and more alarming. A hectic fever prayed upon her perpetually. At this time, however, she took great delight in reading accounts of the conversion of little children, and seemed to love those children for their godliness. She would read these narratives aloud, when she was obliged to pause at every few words to get breath, till indeed, we were obliged to restrain her, lest it should overcome her. At the same time, she discovered great tenderness of conscience, in respect of speaking the truth, and keeping holy the Lord's day. She would chide her brother Robert, if he discovered any inclination to play on that day.

"In March, I took her to Northampton, for the advice of Dr. Kerr. This cheered her spirits; as she loved Mr. and Mrs. Ryland, and wanted to go to see them. She stayed there a fortnight, and her aunt with her. The doctor was very attentive and kind to her, and we still hoped she might recover. During this fortnight, I went two or three times to see her; and one evening, being with her alone, she asked me to pray for her. 'What do you wish me to pray for, my dear?' said I. She answered, 'That God would bless me, and keep me, and save my soul.' 'Do you think then, that you are a sinner?' Yes, father. Fearing lest she did not understand what she said, I asked her, 'What is sin, my dear?' She answered, 'Telling a story.' I comprehended this, and it went to my heart. 'What then, (I said,) you remember, do you, my having corrected you once, for telling a story?' 'Yes, father.' 'And are you grieved for having so offended God?' 'Yes, father.' I asked her, if she did not try to pray herself. She answered, 'I sometimes try, but I do not know how to pray; I wish you would pray for me, till I can pray for myself.' As I continued to sit by her, she appeared much dejected. I asked her the reason. She said, 'I am afraid I should go to hell.' 'My dear, (said I,) who told you so?' 'Nobody, (said she,) but I know, if I do not pray to the

Lord, I must go to hell.' I then went to prayer with her, with many tears.

"After her return to Kettering, we soon saw, with heart-rending grief, evident symptoms of approaching dissolution. Her mind seemed to grow, however, in seriousness. She had some verses composed for her, by our dear friend Mr. Ryland.* These, when we rode out for the air, she often requested me to say over to her. She several times requested me to pray with her. I asked her again, if she tried to pray herself: I found by her answer that she did, and was used to pray over the hymn which Mr. Ryland composed for her. I used to carry her in my arms into the fields, and there talk with her upon the desirableness of dying and being with Christ, and with holy men and women, and with those holy children who cried, 'Hosanna to the Son of David.' Thus I tried to reconcile her, and myself with her, to death, without directly telling her she would soon die. One day, as she lay in bed, I read to her the last eight verses of Rev. vii. 'They shall hunger no more, nor thirst,' &c. I said nothing upon it, but wished to observe what effect the passage might have upon her; I should not have wondered if she had been a

* 1 Lord teach a little child to pray,
Thy grace betimes impart,
And grant thy holy Spirit may
Renew my infant heart.

2 A helpless creature I was born,
And from the womb I stray'd;
I must be wretched and forlorn,
Without thy mercy's aid.

3 But Christ can all my sins forgive,
And wash away their stain,
And fit my soul with him to live,
And in his kingdom reign.

4 To him let little children come,
For he hath said they may;
His bosom then shall be their home,
Their tears he'll wipe away.

5 For all who early seek his face,
Shall surely taste his love;
Jesus will guide them by his grace,
To dwell with him above.

little cheered by it. She said nothing however; but looked very dejected. I said, 'My dear, you are unhappy.' She was silent. I urged her to tell me what was the matter. Still she was silent. I than asked her, whether she was afraid she should not go to that blessed world of which I had been reading? She answered, 'Yes.' 'But what makes you afraid, my dear?' 'Because, (said she with a tone of grief that pierced me to the heart,) 'I have sinned against the Lord.' 'True my dear (said I,) you have sinned against the Lord; but the Lord is more ready to forgive you, if you are grieved for offending him, than I can be to forgive you, when you are grieved for offending me; and you know how ready I am to do that.' I then told her of the great grace of God, and the love of Christ to sinners. I told her of his mercy in forgiving a poor wicked thief, who, when he was dying, prayed to him to save his soul. At this she seemed cheered, but said nothing.

"A few weeks before she died, she asked her aunt to read to her. 'What shall I read my dear?' said her aunt. 'Read, (said she) some book about Christ.' Her aunt read part of the 21st chapter of Matthew, concerning the children who shouted 'Hosanna to the Son of David.' As her death drew nigh, I was exceedingly affected, and very earnest in prayer for her soul, having now no hope of her life. I used frequently to anticipate her death, when I could think of nothing but the language of Reuben—'The child is not: and I, whither shall I go!' I thought at that time, if any thing were said at her funeral, it must be from some such passage as this In short, I am sure I was affected to excess, and in a way that I ought not to have been, and I believe should not have been, if I had loved God better. About this time I threw myself prostrate on the floor, and wept exceedingly, yet pleading with God for her. The agony of my spirit produced a most violent bilious complaint, which laid me quite aside for several days. I then reflected that I had sinned, in being so inordinately anxious. From this time I felt a degree of calmness and resignation to God. On the morning of the 30th of May, I heard a whispering in an adjoining room. I suspected the cause, and upon inquiry, found that the child had expired about six o'clock, with a slight

convulsive motion, without a sigh or a groan. I called the family to me, and as well as I was able, attempted to bless a taking as well as a giving God; and to implore that those of us who were left behind, might find grace in the wilderness. The words of the Shunamite were at that time much to me—'It is well.' These words were preached from at her funeral, by Mr. Ryland. My affliction had prevented my seeing her the last few days of her life; but I just went and took leave of her body, before the coffin was fastened down; though that was almost too much for me, in my weak and afflicted state. Our friends were all very kind to her. Miss Hall and Miss Walker had bought her some toys in London, in the beginning of May, and she counted much of their coming down, but died before their arrival. She was very patient under her afflictions, scarcely ever complaining, even when her bones penetrated through her skin. If ever we were obliged to force her medicines upon her, though she would cry a little at the moment, yet she would quickly leave off, and kiss us, saying, 'I love you, I love you all; I love you for making me take my medicines, for I know you do it for my good.' Her constitution was always rather delicate, her temper amiable, and her behaviour engaging.

"Surely, it will now be our concern to flee from idolatry, and to hold all created comfort with a loose hand; remembering the counsel of the apostle—'The time is short: it remaineth, that those who have wives be as though they had none; and those that weep as though they wept not; and those that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world [or, this world, which is but a figure, fashion, or form, without substance—] passeth away.'"

The following verses were composed by her father, on this painful occasion:

1 The child is not! and whither shall I go?
(My pensive soul thought thus to urge it's grief.)
To what retreat betake me, high or low,
Where burden'd hearts might find some short relief?

2 Shall I betake me to the grove, or field,
Or walk, or hill, or dale, or grassy plain?

Alas ! what joy can all creation yield ?
Creation mourns, where death and sorrow reign.

3 Prospects, instead of easing, aggravate ;
Ah ! here she walk'd, there pluck'd the opening flower ;
Turn, turn away mine eyes, nor irritate
The wound that's now too deep for earth to cure.

4 But stop . . . the child is not ! hence will I go
To God, who, though he frowns, is still the same ;
She was not mine, though fond I call'd her so ;
He gave, he took away—I'll bless his name.

5 Look neither *inward*, on thy griefs to pore ;
Nor *outward*, for relief from creature joys ;
Look *upward*, to thy God : thence help implore,
And help will come, and good from ill arise.

6 Nor mourn to excess her loss ; but say, 'Tis well ;'
What matter when she died, if but to God ?
If rear'd for him, though young or old she fell,
His bosom is her last, her blest abode.

7 Here oft she read of early piety,
She read, and loved, and paus'd at every breath,
Till dire affliction wore her strength away,
And quench'd her powers, and seal'd her lips in death.

8 What then ? her powers we trust will now expand ;
Our views, compared with *hers*, are childish now ;
She needs not little toys to amuse her mind,
Christ whom she sought, will be her all to know.

9 Surely her sorrows now to joys are turn'd,
Yes—sure her infant cries are heard and sped ;
Her tender hopes to blest fruition chang'd,
And all her fears are now for ever fled.

10 But must we part ? and can I bid farewell ?
We must—I can—I have—I kissed her dust—
I kiss'd her clay cold corpse, and bade farewell,
Until the resurrection of the just !

11 Return, my soul ; the works of life attend ;
A little while to labour here is given ;
Meanwhile, a new attractive thou shalt find,
To draw thee hence, and fix thine heart in heaven.

I received several affecting letters from her father, during this affliction, and will now transcribe some extracts from a few of them.

On May 12, 1786, after describing the child's illness, he adds ;—"I preached last Lord's day, from Deut. xxxiii. 27.—'The Eternal God is thy refuge,' &c. and from Psa. lxxii. 18.—'Blessed be the God of Israel, who only doeth wondrous things.' Have had some very tender times, and, when viewing the child as dead, have been contented and resigned. This has lasted for some days. I have, for a day or two past been greatly afraid of her recovering just so much as to raise my expectations, so that I should have all the work to do over again. But, perhaps that is best. If there is a *need be* for trials, then there is a need for such circumstances to attend the events which befal us as shall *make them* trials. And one of David's trials was, 'Thou hast lifted me up, and cast me down.' I feel, however, how much I am indebted to mercy for many things which attend this affliction. I sometimes think, how if my two other children should be left, and grow up wicked, and then be cut off like Eli's sons !' Ah, in many of my prayers, *I know not what I ask*. May God in mercy, do that for me, and those that pertain to me, which is best! I feel a sweet satisfaction in the reins being in his hand, the government upon his shoulders. I have just now been preaching from Matth. xx. 20—24. I fear I am not yet able to drink the cup; and, if not to drink the cup, perhaps I am less able to bear a deliverance from it.

"Yesterday, my wife had pretty much talk with her, and seemed much satisfied of her piety, and resigned to her death. For my part, I feel very differently at different times. But, generally speaking, except when my feelings are attacked by the child's heavy afflictions, or any fresh symptom of death, I find a far greater degree of composure and resignation to God, than ever I could have expected. I can easily see, it may be best for us to part. I have been long praying, in I know not what manner, that I might be brought *nearer to God ;* find some particular *evils* in my heart subdued; have my mind enlarged in *experimental* knowledge; and my heart more *weaned* from things below, and *set on things above.* Perhaps, by 'terrible things in righteousness' God may answer these petitions. O that it may be so indeed! I feel however, that it must be something more than affliction to effect that! I have long found

to my shame, that though drawing and living near to God are the happiest things in the world, yet such is the carnality of my heart, that I have long been in the habit of despairing of ever attaining them. I have often of late, said of holiness, what Solomon said of wisdom—I thought to be holy, but it was far from me."

The following extracts are from letters not dated; but, certainly, written about the same time.

" . . , The child is much lower, and worse than ever she has been before. We have been up with her two nights, and are almost overcome in body and mind. For my part, I consider her as already dead, and have had some degree of resignation to it. Have just now been preaching from Psa. xciv. 19. —'In the multitude of my thoughts within me, thy comforts delight my soul.' Last Lord's-day, I preached from 1 Thes. iii. 3. —'Let no man be moved by these afflictions, knowing that we are thereunto appointed.'

" Some time ago, I spoke at a child's grave, and addressed the children. It appears that a little girl was wrought upon, who is since dead. At that time, her father and mother were common church people, and very ignorant. She talked much to them, before her death. I hope the Lord has lately wrought upon her mother. She seems very tender-hearted, and in real earnest after the salvation of her soul. Her husband has opposed her coming to meeting, but in vain. He beat her, but to no purpose. He then despaired, and began to think her right, and himself wrong. 'If it had not been of God,' said he, 'I had overcome it before now.' The man invited me to visit his wife. I went, expecting him to dispute with me, as he had threatened to stop me in the street for that purpose: accordingly, I gave him an opportunity; but, says the poor man, 'I have done with that now; my chief concern is, 'What must *I* do to be saved?' I cannot tell how it may issue, as to him: he comes sometimes to meeting, and sometimes goes to hear Mr. Lydiat, at Warkton. Last Tuesday, I was visited by a lad, who has lately been observed to weep very much under the word. He appears to have every mark of true and deep contrition, and says a sermon I preached, two or three months ago, on *sinners*

being under the curse of the Almighty, was first of use to him. The Lord carry on his work!"

". . . Last night I preached a funeral sermon for one person, and buried two others within nine days. Can I be supposed to be otherwise than dejected? We attend all we can, to our own health; but is it to be wondered at, that we should be sensibly affected, and very ill? To nurse a child with her afflictions, is great work for the hands; but to nurse altogether without hope, is far greater work for the heart. 'But the hope of a better world.' True; and I never felt the worth of that consideration so much as now. Ten thousand worlds seem nothing, in consideration of the hope of the gospel. Sure I know something more than I did, of the meaning of 'Thanks be to God for his unspeakable gift!' and 'Underneath are the everlasting arms!' with many other passages. And yet, after all, O what shall I say? I am not without hope—hope, as I said, with which I would not part for ten thousand worlds; but I have, as well, painful fears. My dear Brother, the matter is of too great importance to be thought of lightly. However, the nearer I am to God, the better it is with me. I thought last night, it was some relief, that God had enjoined us to train up our children in the nurture and admonition of the Lord. Methought, there was never a command but what had a promise connected with it; for God does not say to the seed of Jacob, Seek ye my face in vain. I also felt some satisfaction in reflecting on my conduct towards the child, and thought of the Psalmist's words: 'Lord, I have hoped in thy salvation, and have done thy commandments.'

"I enjoy great satisfaction and pleasure, whenever I think of her having been at Northampton. If there is any change in her, I think your conversation, or the instructions she received at Northampton, were the means. Those few verses you wrote for her, she will still repeat, though obliged to rest for want of breath, between almost every word. She says, 'Mr. Ryland

told me when I had got them, he would make me some more;' and requested I would write to you for them.*

"While things are as they are, I really cannot leave home; and I think it is very precarious, whether I can be at the Association. I will if I can, if it be only a little while on the Wednesday; but all is uncertain. She may live till then, or she may die within a few days. Be it when it may, I fear the stroke will be attended with such an additional shock to my feelings, that I shall be very unfit for preaching. I should think therefore, my preaching at the Association should not be expected. If I can come, I do not want to make excuses; but if any other were in my place, I think I should readily excuse him.

* I sent these, three days before her death;

1 God is very good to me,
O that I may thankful be!
I upon his will depend,
May his glory be my end!

2 When I any sickness feel,
God can my diseases heal;
If he does not choose to cure,
He can help me to endure.

3 If I am to live awhile,
Trifles will my heart beguile,
Sorrows will my heart molest,
If with grace I am not blest.

4 If I am to die betimes,
Christ can pardon all my crimes,
Make me fit for heaven, and then
Death itself shall be my gain.

5 Lord, thy grace to me impart,
Cleanse my soul, renew my heart!
Else I cannot live to thee,
Death will else a terror be.

6 Life is pleasant, if I may
All my life thy will obey;
Death is pleasant, too, if I
Then shall dwell with God on high.

"The poor child is, on the whole very patient. I can only add, let us have the continuance of your prayers.

"Ever yours,

"A. FULLER."

N. B. Mr. Fuller did come; and preached, on Wednesday, the 7th of June, from Ephes. ii. 5.—'By grace ye are saved.'

Various references to this affliction occur also in his diary. For example:

"1785.—Set off for home with my little girl, who has been ill at Northampton. My heart greatly misgives me. If God should take either of my children from me, I seem as if I could scarcely sustain it. On this account, I have many fears. Oh! I could give up their bodies; but I want to see piety reigning in their *souls*, before they go hence, and are no more seen. I tried, as I rode home, to converse with my child, and to instil religious principles into her mind. O that God would bless my endeavours to that end!

"Jan. 8, 1786.—Exceedingly distressed, on Wednesday night. I fear God will take away my child. I have reason to fear, some awful chastisement is at hand, either spiritual or temporal. Methought I was like the Israelites, who had little or no heart to call upon God, except in times of trouble. I tried however, to pray to him now. I think I could willingly submit to God in all things, and bear whatever he should lay upon me, though it were the loss of one of the dear parts of myself, provided I could but see Christ formed in her. I know also, that I have no demand on the Lord for this; but surely, I ought to bless his name, that he does not require me to be willing to be lost myself, or that that should be the end of any whom he has put under my care. The chief exercise of my mind, this week, has been respecting my poor child. I thought I felt some resignation to Divine Providence. 'The Lord liveth, and blessed be my Rock.'

"Feb. 5.—Our dear little girl has, this week, much alarmed our fears. On Thursday morning the measles came out: we hope the illness may be carried off hereby. As I sat by her,

that morning alone, she requested me to pray with her; saying, though she was greatly afflicted with pain, yet she would try to lie still. I did so, and found some tenderness of heart on her behalf.

"Feb. 19, 1786.—Great are the mercies of the Lord towards us, who has now given me another daughter. Mercy and judgment both visit us. Now, my fears chiefly turn on the child that is afflicted. My Sabbaths, I fear, are spent to little purpose; I have so little love to God and the souls of men; but I felt much impressed to-night, in catechising the children. Thought about my own little girl, and talked to them concerning her.

"March 12, to April 16.—For this month past, I have had great exercise of heart, on account of my poor little daughter: sometimes, pleading hard with God, on her account; at other times, ready to despair, fearing that God would never hear me.

"19. (Lord's day.)—A distressing day to me. My concern for the loss of her body is but trifling, compared with that of her soul. I preached and prayed much, from Matth. xv. 25.—'Lord, help me!' On Monday, I carried her towards Northampton. Was exceedingly distressed, that night; went to prayer, with a heart almost broken. Some encouragement from conversation with dear brother R. I observed, that God had not bound himself to hear the prayers of any one, for the salvation of the soul of another. He replied, 'But if he has not, yet he frequently *does* so; and hence, perhaps, though grace does not run in the *blood*, yet we frequently see, it runs in the *line*. Many more of the children of God's children are gracious, than of others.' I know, neither I nor mine have any claim upon the Almighty for mercy; but, as long as there is life, it shall surely be my business to implore his mercy towards her.

"21.—Thought I saw the vanity of all created good. I saw, if God were to cut off my poor child, and were not to afford me some extraordinary support under the stroke, that I should be next to dead to the whole creation, and all creation dead to me! O that I were but thus dead, as Paul was, *by the cross of Christ.*

"23.—Preached at Woodford, from Psa. l. 15.—'Call upon me in the day of trouble,' &c.

"26.—Had a pretty good day, and some pleasure at the Lord's supper; but very much dejected towards night. Read a little account of Eliza Cunningham, who died lately, published by her uncle, the Rev. Mr. Newton; it was very affecting indeed.

"27.—Riding to Northampton, to-day, I think I felt greater earnestness and freedom with God than I ever had before, in this matter. I seemed likewise more willing to leave her in the hands of God. Some tender opportunities in prayer, with her and for her.

"28.—I returned. Went back to Northampton, on Friday, and stayed over Lord's day. I had some pleasant thoughts on being *crucified to the world*, and on casting *all* our cares upon the Lord. I now feel more of an habitual resignation to God. If I could take the reins into my own hand, I would not. I feel a satisfaction, that my times, and the times of all that pertain to me, are in the Lord's hands. This also I have felt all along—never to desire the life of the child, unless it be for her present and eternal good. Unless she should live to the Lord, I had rather, if it please God, she might not live at all.

"May 7.—I was tolerably supported under the approaching death of my poor child, which I saw drawing on apace. I saw I must shortly let her fall. With floods of tears, with all the bitterness of an afflicted father mourning for his first-born, I committed her to God, to his everlasting arms when she should fall from mine.

"14—31.—Death! Death is all around me! My friends die. Three have I buried within a fortnight, and another I shall have to bury soon! Death and judgment is all I can think about! At times I feel reconciled to whatever may befal me. I am not without good hopes of the child's piety; and as to her life, desirable as it is, the will of the Lord be done. But, at other times, I am distressed beyond due bounds. On the 25th, in particular, my distress seemed beyond all measure. I lay before the Lord, weeping like David, and refusing to be

comforted. This brought on, I have reason to think, a bilious cholic: a painful affliction it was; and the more so, as it prevented my ever seeing my child alive again! Yes, she is gone! On Tuesday morning, May 30, as I lay ill in bed, in another room, I heard a whispering. I inquired, and all were silent . . . . . all were silent! . . . . . but all is well! I feel reconciled to God. I called my family round my bed. I sat up, and prayed as well as I could; I bowed my head, and worshipped, and blessed a taking as well as a giving God.

"June 1, 1786.—I just made a shift to get up, to-day, and attend the funeral of my poor child. My dear Brother Ryland preached, on the occasion, from 2 Kings iv. 26.—'It is well.' I feel, in general now, a degree of calm resignation. Surely, there is solid reason to hope that she has not lived in vain; and if she is but reared for God, it matters not when she died. I feel a solid pleasure in reflecting on our own conduct in her education: surely, we endeavoured to bring her up in the nurture and admonition of the Lord; and I trust our endeavours were not in vain. Surely, her visit to Northampton, too, was blessed for her good: she has certainly discovered, ever since, great tenderness of conscience, and much of the fear of God; great regard for the worship of God, especially for the Lord's day; and great delight in reading, especially accounts of the conversion of some little children. But all is over now; and I am, in a good degree, satisfied.

"3.—To-day, I felt a sort of triumph over death. I went and stood on her grave, with a great deal of composure! Returned, and wrote eleven verses to her memory.

"4.—Had a good day, in preaching on these *light afflictions*. My mind seems very calm and serene, in respect of the child.

"5.—Though I have felt resignation and serenity, as to the death of my child, since the event was decided by an infallible God; yet, alas! I feel the insufficiency of trouble, however heavy, to destroy and mortify sin. I have had sad experience of my own depravity, even while under the rod of God.

"8.—I fear, something more awful than the death of the child awaits me. Though I have been in the fire, yet my dross is not removed; nay, it seems to be increased. My family is now

afflicted nearly throughout! 'For all this his anger is not turned away, but his hand is stretched out still.'

The next scene of family trouble, through which he was called to pass, was that which issued in the removal of the first Mrs. Fuller, a very amiable and excellent woman. With her I was well acquainted, and had many opportunities, of witnessing much of his tenderness towards her, under her frequent afflictions. Her death took place during my second visit to Bristol, whither he sent me a most affecting account of that event, which I read to many friends; who, though, at that time, they knew but little of Mr. Fuller, yet were exceedingly moved by hearing the recital.

I have, ever since, regretted this letter's being lost, by a friend to whose care I entrusted it; as I am persuaded it contained two or three touching expressions, which were omitted in that which I afterwards obtained in its place. The latter is contained in a letter written by him to Mrs. Fuller's own parents.

But, as every affliction put him on closely examining, whether some faulty cause might not be found in himself, on account of which God was pleased thus to chasten him, so it was on this occasion; as appears by the following extracts from his diary, which I transcribe before I copy the narrative.

"July 10, 1792.—My family afflictions have almost overwhelmed me; and what is yet before me I know not! For about a month past, the affliction of my dear companion has been extremely heavy. On reading the fourth chapter of Job, this morning, the 3d, 4th, and 5th verses affected me.—'My words have upholden many. O that now I am touched, I may not faint!'

"25.—O my God, my soul is cast down within me! The afflictions in my family seem too heavy for me! O Lord, I am oppressed, undertake for me! My thoughts are broken off, and all my prospects seem to be perished! I feel, however, some support from such Scriptures as these.—'All things work together for good, &c.—God, even our own God, shall bless us. —It is of the Lord's mercies that we are not consumed.' One of my friends observed, yesterday, that it was difficult, in many

cases, to know wherefore God contended with us. But I thought, there was no difficulty of this kind with me. I have sinned against the Lord; and it is not a little affliction that will lay hold of me. Those words have impressed me of late, 'It was in my heart to chastise them.'"

Just about this time, he wrote to me, as follows:—"My domestic trials are exceedingly great, far, very far, beyond what I ever met with before. I was taken very ill last Friday, July 7, with a pain under my left breast, and was bled on Saturday. Yesterday, (Lord's day,) I could not engage in any thing, nor could I have done so, if Mr. Hall, who providentially was in town, had not been here. I feel better this morning, though I have had but little more than two hours' sleep. You need not speak of it; but Mrs. Fuller has not slept at all last night, and, through the effect of her hysterical complaints, she is, at this time, as destitute of reason as an infant. My heart has not much sunk, because I look upon the derangement of her mind to be temporary; but the Lord knows what is before us! I feel also an habitual calmness, in finding myself just in that situation that God would have me be in; and I find, that now is the time for me to bear witness for him. Dear Brother, we have each of us, at this time, our peculiar trials. O that we may be found unto praise." This was written July 9, 1792.

In August, I visited Bristol, (where I had before spent four Lord's days, in March and April,) and while there, received the affecting account of Mrs. F.'s illness and death, in substance the same with the following.

TO MR. GARDINER, MRS. FULLER'S FATHER.

"Aug. 15, 1792.

"Dear and Honoured Father,

"You have heard, I suppose, before now, that my dear companion is no more! For about three months back, our afflictions have been extremely heavy. About the beginning of June, she was seized with hysterical affections, which, for a time, deprived her of her senses. In about a week, however, she recovered them, and seemed better; but soon relapsed again: and during the months of July and August, a very few

intervals excepted, her mind has been constantly deranged. In this unhappy state, her attention has generally been turned upon some one object of distress: sometimes, that she had lost her children; sometimes, that she should lose me. For one whole day, she hung about my neck, weeping, for that I was going to die, and leave her. The next morning, she still retained the same persuasion; but, instead of weeping for it, she rejoiced with exceeding joy.—'My husband (said she,) is going to heaven . . . . and all is well! . . . . I shall be provided for,' &c. Sometimes, we were her worst enemies, and must not come near her; at other times, she would speak to me in the most endearing terms. Till very lately, she has been so desirous of my company, that it has been with much difficulty that I have stolen away from her, about two hours in the twenty-four, that I might ride out for the air, my health having been considerably impaired. But lately, her mind took another turn, which to me, has been very afflicting. It is true, she never ceased to love her husband.—'I have had (she would say,) as tender a husband as ever woman had . . . . but you are not my husband!' She seemed, for the last month, really to have considered me as an impostor, who had entered the house, and taken possession of the keys of every place, and of all that belonged to her and her husband! Poor soul! for the last month, as I said, this and other notions of the kind have rendered her more miserable than I am able to describe! She has been fully persuaded, that she was not *at home;* but had wandered somewhere from it, had lost herself, and fallen among strangers! She constantly wanted to make her escape; on which account, we were obliged to keep the doors locked, and to take away the keys. 'No! (she would say to me, with a countenance full of inexpressible anguish,) This is not my home . . . . . you are not my husband . . . . . these are not my children. Once, I had a good home . . . . and a husband who loved me . . . . and dear children . . . . . and kind friends . . . . but where am I now? I am lost! I am ruined! What have I done? Oh! what have I done? Lord, have mercy upon me!' In this strain, she would be frequently walking up and down, from room to room, bemoaning herself, without a tear to relieve her, wring-

ing her hands, first looking upwards, then downwards in all the attitudes of wild despair! You may form some conception what must have been my feelings, to have been a spectator of all this anguish, and at the same time, incapable of affording her the smallest relief.

"Though she seemed not to know the children about her, yet she had a keen and lively remembrance of those that were taken away. One day, when I was gone out for the air, she went out of the house. The servant, missing her, immediately followed, and found her in the grave-yard, looking at the graves of her children. She said nothing; but with a bitterness of soul, pointed the servant's eyes to the wall, where the name of one of them who was buried in 1783, was cut in the stone. Then, turning to the graves of the other children, in an agony, she, with her foot struck off the long grass, which had grown over the flat stones, and read the inscriptions with silent anguish, alternately looking at the servant and at the stones.

"About a fortnight before her death, she had one of the happiest intervals of any during the affliction. She had been lamenting, on account of this *impostor* that was come into her house, and would not give her the keys. She tried, for two hours to obtain them by force, in which time she exhausted all her own strength, and almost mine. Not being able to obtain her point, as I was necessarily obliged to resist her in this matter, she sat down and wept—threatened me, that God would surely judge me, for treating a poor helpless creature in such a manner! I also was overcome with grief: I wept with her. The sight of my tears seemed to awaken her recollections. With her eyes fixed upon me, she said, ... 'Why, are you *indeed* my husband?' Indeed, my dear, I am!' 'O! if I thought you were, I could give you a thousand kisses!' '*Indeed*, my dear, I am your own dear husband!' She then seated herself upon my knee, and kissed me several times. My heart dissolved, with a mixture of grief and joy. Her senses were restored, and she talked as rationally as ever. I then persuaded her to go to rest, and she slept well.

"About two in the morning, she awoke, and conversed with me as rationally as ever she did in her life; said, her poor

head had been disordered, that she had given me a deal of trouble, and feared she had injured my health; begged I would excuse all her hard thoughts and speeches; and urged this as a consideration—'Though I was set against you, yet I was not set against you *as my husband.*' She desired I would ride out every day for the air; gave directions to the servant about her family; told her where this and that article were to be found, which she wanted; inquired after various family concerns, and how they had been conducted since she had been ill: and thus we continued talking together till morning.

"She continued much the same, all the forenoon; was delighted with the conversation of Robert, whose heart also was delighted, as he said, to see his mother so well. 'Robert, (said she,) we shall not live together much longer.' 'Yes, mother, (replied the child,) I hope we shall live together for ever!' Joy sparkled in her eyes, at this answer: she stroked his head, and exclaimed, 'O bless you, my dear! how came such a thought into your mind?'

"Towards noon, she said to me, 'We will dine together, to-day, my dear up stairs.' We did so. But while we were at dinner, in a few minutes her senses were gone; nor did she ever recover them again! From this happy interval, however, I entertained hopes that her senses would return when she was delivered, and came to recover her strength.

"On Thursday, the 23d instant, she was delivered of a daughter, but was all the day, very restless, full of pain and misery, no return of reason, except that, from an aversion to me which she had so long entertained, she called me 'my dear,' and twice kissed me: said she 'must die,' and 'let me die my dear,' said she 'let me die!' Between nine and ten o'clock, as there seemed no immediate sign of a change, and being very weary, I went to rest; but about eleven, was called up again, just time enough to witness the convulsive pangs of death, which in about ten minutes carried her off.

"Poor soul! What she often said is now true. She was *not* at home . . . I am *not* her husband . . . these are *not* her children . . . but she has found her home . . . a home, a husband, and a family better than these.

"It is the cup which my Father hath given me to drink, and shall I not drink it? Amidst all my afflictions, I have much to be thankful for. I have reason to be thankful, that though her intellects were so deranged, yet she never uttered any ill language, nor was ever disposed to do mischief to herself or others; and, when she was at the worst, if I fell on my kness to prayer, she would instantly be still and attentive. I have also to be thankful, that though she had been generally afraid of death, all her life time, yet that fear has been remarkably removed for the last half year. While she retained her reason, she would sometimes express a willingness to live or to die, as it might please God; and about five or six weeks ago, she now and then possessed a short interval, in which she would converse freely. One of our friends, who stayed at home with her on Lord's days, says that her conversation, at those times, would often turn on the poor and imperfect manner in which she had served the Lord, her desires to serve him better, her grief to think she had so much and so often sinned against him. On one of these occasions, she was wonderfully filled with joy, on overhearing the congretion, while they were singing over the chorus, 'Glory, honour, praise, and power,' &c. She seemed to catch the sacred spirit of the song.

"I mean to erect a stone to her memory, on which will, probably, be engraved the following lines:

> "The tender parent wails no more her loss,
> Nor labours more beneath life's heavy load;
> The anxious soul releas'd from fears and woes,
> Has found her home, her children, and her God.

"To all this, I may add, that perhaps, I have reason to be thankful for her removal. However the dissolution of such an union may affect my present feelings, it may be one of the greatest mercies both to her and me. Had she continued, and continued in the same state of mind, (which is not at all improbable,) this, to all appearance, would have been a thousand times worse than death.

"The poor little infant is yet alive,* and we call her name *Bathoni;* the same name, except the difference of sex, which

* It died about three weeks afterwards.

Rachel gave to her last-born child. Mr. West preached a funeral sermon, last night, at the interment, from 2 Cor. v. 1.

"I am,

"Dear and honoured father,

"Yours, in great affliction,

"A. FULLER."

About twelve months after, I received a letter, from which I extract the following lines:

"Kettering, Aug. 29, 1793.

"My dear Brother,

". . . . . My head has been very poorly of late; and my heart, on the return of the 23d of August, much dejected. Mr. Butler, of Gretton, lately lost a daughter, of twenty-four years of age. I preached a funeral sermon on the occasion; and, riding through Corby woods, the following plaintive lines ran through my mind:

"I, who erewhile was blessed with social joys,
With joys that sweeten'd all the ills of life,
And shed a cheerful light on all things round,
Now mourn my days in pensive solitude.
There once did live a heart that cared for me;
I loved, and was again beloved in turn:
Her tender soul would sooth my rising griefs,
And wipe my tears, and mix them with her own:
But she is not! and I forlorn am left,
To weep unheeded, and to serve alone.
"I roam amidst the dreary woods . . . Here once
I walk'd with her, who walks no more with me.*
The fragrant forest then with pleasure smil'd:
Why wears it now a melancholy hue?
Ah me! nor woods, nor fields, nor aught besides,
Can grateful prove, where grief corrodes the heart!
"God of my life, and Guide of all my years!
May I again to thee my soul commend,
And in thee find a friend to share my griefs,
And give me counsel in each doubtful path,
And lead me on, through every maze of life,
Till I arrive where sighs no more are heard!"

* "I went, with my wife and sister, into these woods, in the nut-season about seven years ago."

With reference to his *second marriage*, Mr. Fuller writes thus:—

"July 18, 1794.—Of late, my thoughts have turned upon another marriage. That passage, which has been with me in all my principal concerns through life—'In all thy ways acknowledge him, and he shall direct thy paths,' has recurred again. I have found much of the hand of God in guiding me to one in whom I hope to find an helper to my soul.

"Oct. 27.—I devote this day to fasting and prayer, on account of my expected marriage; to entreat the blessing of God upon me, and upon her who may be connected with me, and upon all that pertain to us. This morning, previous to family prayer, I read 1 Kings viii. 22—66. The 38th and 39th verses were much to me, as well as the 28th. I found a tenderness of heart in prayer, after reading.

"Dec. 30.—This day, I was married: and this day will, probably, stamp my future life with either increasing happiness or misery. My hopes rise high of the former; but my times, and the times of my dear companion, are in the Lord's hands. I feel a satisfaction that in her I have a godly character, as well as a wife."

The above are extracts from Mr. Fuller's diary. In January, 1795, he wrote to me as follows:

". . . . . I was married on the 30th of December; and though we made as little parade as possible, yet the bustle and visits, &c. have taken up too much of my time. I bless God, for the prospect I have of an increase of happiness. It is no small satisfaction, that every one of our relations were agreeable; that there are no previous prejudices, to afford ground for future jealousies. Two days after our marriage, we invited about a dozen of our serious friends, to drink tea and spend the evening in prayer; which they did, and Mr. Coles concluded."

Mr. Fuller's second wife, now his surviving widow, was Miss Ann Coles, the only daughter of the Rev. William Coles, who lived at Ampthill, in Bedfordshire, and was pastor of the Baptist church at Maulden, near that town.*

* Mr. Coles was born at Daventry, in Northamptonshire, March 2, 1735, (O. S.) of pious parents, members of the Presbyterian church in that town.

The following letter from Mr. Coles, written to a friend, previously to this union, will be interesting here, as affording a testimony of the high esteem entertained by him for Mr. Fuller:

"Mr. Fuller is a person who possesses such an high sense of honour, that you may place an entire confidence in him:

During his childhood and youth, as far as the restraints of education would permit, he walked after the course of this world, till about the nineteenth year of his age; when, hearing that a stranger was to preach at Flower he was induced to go to hear him. This sermon, by Mr. Bond, of Toft, together with an affliction with which he was soon after visited, were the means, not only of awakening his conscience, but of bringing him to the knowledge of the Saviour; he having had before, but very dark and indistinct views of the gospel. The Rev. James Hervey, of Weston Favel, having been much recommended to him as a preacher, he went thither, for some time, to hear him. In 1756, he resided, for a time, at Northampton, and attended on the ministry of Mr. Tolley, who was then pastor of the church in College Lane. He was much interested in his preaching, and greatly affected by it; and, becoming acquainted with some of the most serious people, soon felt an attachment to them and their minister. On his birth-day, 1757, (being 22 years of age.) he was baptized, and united to the church, having been led into the doctrine of believer's baptism by immersion, by reading the New Testament only; for the church then admitted of mixed communion, as they do to this day. In September, 1757, he was called to the work of the ministry; after which he preached in several neighbouring villages, and in July 1758, removed to Newport Pagnel, and preached to the little Baptist congregation there, for ten years; at the expiration of which term, he accepted a call to the pastoral office at Maulden where he was ordained, Oct. 28, 1768.

When Mr Coles came to Maulden, the church and congregation were in a very low state; but by the blessing of God upon his diligent and faithful endeavours, the congregation soon increased, and many were added to the church

One good fruit of the Baptist Mission, amongst many which might be noticed, may be here mentioned. In 1795, Mr. Coles was at the Association at Kettering: the interesting services at that time impressed his mind, and excited him to consider what might be done for the cause of Christ at Ampthill. This had been thought of before, and wished for by him and some of his friends. When Mr. Coles proposed it to them, several cordially acquiesced; and a small chapel was fitted up, on his own premises; for occasional worship, in March 1797: he was at the expense of the building; and the friends subscribed for the seats. It was an high gratification to him to see it well attended: his house and his heart were open to the ministers who so kindly supplied it by themselves and their students. This, and the village-preaching through the exertions of the Bedfordshire Union, increased the attendance at Maulden, so that it was found neces-

he is exceedingly respected, both by his own people, and by those of the other congregations, who do not attend on his ministry. One of Mr. Fuller's friends, with whom I have been on terms of friendship, for the space of thirty-four years, says of him, that he knows no man in the world of greater respectability, or more worthy of esteem in every view. Indeed, he seemed to have *a good report of all men ;* and it is a very great satis-

sary to enlarge the meeting-house there When it was re-opened July, 1802, it was a gratifying time to Mr. C les, and caused tears of joy : as he observed that some congregations declined as their pastors increased in age, but his was increased. This chapel is still well attended Mr Coles continued the affectionate pastor of his people, till, disabled by increasing infirmities, he resigned his charge, April 14, 1805, and was succeeded by the Rev. Samuel Hobson, their present pastor who was ordained over the church in 1808 Through the divine blessing on his labours, the meeting-house has been again enlarged.

Mr. Coles's last illness was short: he was taken worse than usual on Wednesday May 17, 1809, and died on Saturday the 20th, aged 74 His bodily sufferings were great during that period ; but his soul was supported. A few weeks before his decease, and at different times till then, the following expressions dropped from his lips, besides many more, which could not be recollected.

"Through mercy, I have no distressing fears—I have ventured my all into the hands of Christ ; and if I perish, I perish : I have no other refuge —I know in whom I have believed, &c —I have not those ecstatic joys some Christians have been indulged with but I have *a steady hope*—(the last words were repeated with an emphasis)—I desire entirely to submit to the dispensations of divine providence—What are my sufferings, compared to those the Lord Jesus endured for me, if I am a believer ?—I hope I would not entertain an hard thought of God—' A guilty, weak, and helpless worm,' &c.—This is what the most eminent Christians must come to, whatever may have been their piety or literary attainments' He frequently repeated the verse abovementioned, and that text, 'I know in whom I have believed.' At one time, especially, he spoke with such energy, and such a continued flow of spiritual affection, as surprised Mrs. Coles, considering his bodily weakness and sufferings. It was like one on the verge of heaven : but his speaking so quick, and other circumstances, rendered her incapable of recollecting what he said. Mr Coles was exceedingly earnest in prayer for the spiritual prosperity of his late charge, and for their present pastor. The variety and fervour of his petitions was remarkable, in such a weak state. He often desired that the 12th chapter of Hebrews might be read to him. He lamented, that he had done no more for his great Master, and wished and prayed to this effect—that young ministers might abound in the work of the Lord, &c.

faction to me to be fully persuaded of this, as it affords a pleasing prospect of happiness for my daughter, and for us all, in a nearer connexion with him.

"I feel an entire confidence in the worthy man who is designed, by Divine Providence, to be the companion of my daughter's life. I love him; and the more I know of him, the more I confide in him, as *a good man*. and *a favourite of God*. I believe his heart is right with God, and that it will be well with him, in life, in death, and for ever."

As Mr. Fuller entered on this connexion with a well-founded expectation of happiness, so he was by no means disappointed. He had six children by this marriage; but the Lord saw fit to remove three of them in their infancy; and I trust, says the surviving mother, we were enabled to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' Three still remain, two sons and one daughter.* May they all know and love and serve the God of their parents.

The three that died were all daughters; the eldest, named Ann, was a year and eight months old. Both her parents had been sitting up all night, watching their dear little infant, the last night but one of it's life; and "a mournful night it was. I shall ever remember it, (says the mother,) and in the morning, my dear Mr. Fuller penned these lines:

"Sweet babe! why fix thy wishful eyes on us?
We feel thy load; but cannot give thee aid!
Didst thou know aught, we would direct thine eyes
To HIM from whom alone thy help must come.
But what shall we do now?—We will convey
Thy looks, expressive, up to Heaven's high throne;
And plead, on thy behalf, with HIM who gave
A blessing, when on earth, to babes in arms.
"On babes in arms our Jesus laid his hands:
And at the instance, too, of others' prayers:
Were they not parents? Be it so, or not,
If others' suit prevail'd, why should not ours?
A mother pleaded once a daughter's cause,
And 'Be it to thee even as thou wilt,'
Was Jesus' answer!

* Since the first edition of the Memoir was printed, Mrs. Fuller has had to mourn the loss of this daughter, the eldest of her children, and who seemed to be her principal comfort since Mr. Fuller's death. Some account of her will be given in a note.

"Oh! our Redeemer, and our God—our help
In tribulation—hear our fervent prayer!
To THEE we now resign the sacred trust,
Which thou, erewhile, didst unto us commit.
Soon we must quit our hold, and let her fall;
Thine everlasting arms be then beneath!
In THEE a refuge may she find in death,
And in thy bosom dwell, when torn from ours!
Into thy hands her spirit we commit,
In hope ere long to meet and part no more."

Before I introduce some farther instances of Mr. Fuller's family trials, and the tender feelings of his mind under them, I shall take the liberty of inserting part of a letter which I received from Mrs. Fuller, since her irretrievable loss, in which she says—

"I think, dear Sir, there was no one better acquainted with the dear deceased, in his public character, than yourself: we can, therefore, give you no information on that head; but far be it from me, to wish it to be held up in the style of panegyric. I am certain, that would have ill accorded with his sentiments and feelings; and I know that this may be safely left to your discretion. But I cannot forbear adding my testimony to my late dear husband's conduct in his domestic character; which, so far as his mind was at liberty to indulge in such enjoyments, I must testify to have been, ever since I had the happiness of being united to him, of the most amiable and endearing kind. But to so great a degree was he absorbed in his work, as scarcely to allow himself any leisure, or relaxation from the severest application; especially, since of late years, his work so accumulated on his hands. I was sometimes used to remark, how much we were occupied; (for, indeed, I had no small share of care devolved upon me, in consequence;) his reply usually was, 'Ah, my dear, the way for us to have any joy, is to rejoice in all our labour, and then we shall have plenty of joy.' If I complained, that he allowed himself no time for recreation, he would answer, 'O no: all my recreation is a change of work.' If I expressed an apprehension that he would soon wear himself out, he would reply, 'I cannot be worn out in a better cause. We must work while it is day;' or, 'Whatever thy hand findeth to do, do it with all thy might.'

"There was a degree of bluntness in his manner; which yet did not arise from an unsociable or churlish disposition, but from an impatience of interruption in the grand object of his pursuit. In this sense, he seemed not to know his relations or nearest friends. Often, when a friend or an acquaintance, on a journey, has called, when they had exchanged a few words, he would ask, 'Have you any thing more to say? (or something to that effect,) if not, I must beg to be excused;' at the same time, asking them to stay, and take some refreshment, if they chose. Yet, you know, dear Sir, he had a heart formed for the warmest and sincerest friendship with those whose minds were congenial with his own, and who were engaged in similar pursuits; and I never knew him to be weary of their company. I am fully persuaded, that my dear husband fell a sacrifice to his unremitting application to the concerns of the Mission; but I dare not murmur. The Lord has done as it pleased him; and I know that whatever he does is right."

On Mr. Fuller's side, he testified his gratitude for this connexion, in the following words:—"I have found my marriage contribute greatly to my peace and comfort, and the comfort of my family: for which I record humble and hearty thanks to the God of my life!"

But a severer trial than any of the former awaited him; which proved the more so, in consequence of the hope he had once seen reason to indulge.

On May 12, 1796, he thus writes:—"This day, my eldest son is gone to London, upon trial at a warehouse belonging to Mr. B. My heart has been much exercised about him. The child is sober, and tender in his spirit: I find, too, he prays in private; but whether he be really godly, I know not. Sometimes he has expressed a desire after the ministry: but I always considered that as arising from the want of knowing himself. About a year and a half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him, as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for

business, my thoughts have been much engaged on his behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun ; and whether he ever will be, is altogether uncertain ; I know not whether he be a real Christian, as yet ; or, if he be, whether he will possess those qualifications which are requisite for that work: but this I have done ; I have mentioned the exercises of my mind to Mr. B. who is a godly man ; and if, at any future time, within the next five or six years, he should appear a proper object of encouragement for that work, he will readily give him up.

" I felt very tenderly, last night and this morning, in prayer. I cannot say, ' God, before whom my fathers Abraham and Isaac did walk ;' but I can say, ' God who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad.' "

In a very short time however, the pleasing hopes he had indulged were blighted. "Alas ! alas ! (he says,) I have seen that in the conduct of my poor boy, which has almost broken my heart !" And shortly after, he adds, " I perceive I have great unhappiness before me, in my son, whose instability is continually appearing : he must leave London ; and what to do with him I know not. I was, lately, earnestly engaged in prayer for him, that he might be renewed in his spirit, and be the Lord's ; and these words occurred to my mind—' Hear my prayer, O Lord, that goeth not forth out of feigned lips ;' and I prayed them over many times."

It remains for a future day to declare, whether, or not, this prayer on his behalf was answered. His subsequent conduct, however, for many years, was a source of great distress to his friends ; and his father's heart especially was ' tried and wrung with anguish.'

In 1797, his father procured him a situation in Kettering ; but a restless disposition soon discovered itself, and in 1798, he enlisted in the army. In a letter to me, about this time, his father says : " I have, indeed, had a sore trial in the affair you mention : but I do not recollect any trial of my life, in which I had more of a spirit of prayer, and confidence in God. Many parts of Scripture were precious ; particularly the following :

'O Lord, I know not what to do; but mine eyes are up unto thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord, and he shall bring it to pass.—Cast thy burden on the Lord, and he shall sustain thee.—All things work together for good,' &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction, that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in his mercy."

In a little time, however, being understood to be an apprentice, he was discharged. Another situation was found for him, but in vain; for, in 1799, he enlisted among the Marines, where he continued till May, 1800. He then seemed to be sensible of his folly; and, calling to mind the excellent instructions he had received in his father's house, he bewailed the loss of Sabbaths and religious opportunities; and feeling the misery of his situation, applied to his father, to liberate him. This appeal, from a returning son to an affectionate parent, was not in vain: his heart went out to meet him, and he procured his discharge. But the poor young man, having acquired a habit of roving, could not brook an application to business, and in about a month, again left his situation and his friends. On this occasion, his afflicted father thus writes:—

July 21, 1800. The sorrows of my heart have been increased, at different times, to a degree almost insupportable: yet I have hoped in God, and do still hope, that I shall see mercy for him in the end. The Lord knows, I have not sought *great things* for him, and that I have been more concerned for the *wicked* course he was following, than on account of the *meanness* of his taste. O may the Lord bring me out of this horrible pit, and put a new song in my mouth!"

"July 31.—O, my dear Brother! My heart is oppressed; but yet I am supported. Yesterday, I fasted and prayed, the day through. Many Scriptures were sweet to me; particularly Matt. xv. 25.—'Lord help me!'—a petition in which a parent was heard for a child, after repeated repulses. And Psa. xxxiii. 22. I believe I shall live to see good, in some way, come out of it. My soul is at rest in God."

Perceiving there was no hope of his settling to business, his father was desirous of rendering him comfortable in the line of life he had chosen ; and by the kind interest of a friend, procured him a situation in a merchant ship. But, being on shore, one Lord's day, before he joined the ship, he was impressed as a sailor !

Thus his father's heart was pierced through with many sorrows ; but the deepest wound was yet in reserve. In June, 1801, it was reported, that his poor boy had been guilty of some misdemeanour ; had been tried, and sentenced to receive 300 lashes ; that he received them, and immediately expired !

What feeling heart can forbear the deepest sympathy with my dearest Brother, under this overwhelming stroke ?

" Oh ! . . . (says he,) this is *heart-trouble !* In former cases, my sorrows found vent in tears : but now, I can seldom weep. A kind of morbid heart-sickness, preys upon me, from day to day. Every object around me reminds me of him ! Ah ! .... he was wicked ; and mine eye was not over him, to prevent it .... he was detected, and tried, and condemned ; and I knew it not .... he cried under his agonies ; but I heard him not .... he expired, without an eye to pity, or a hand to help him ! .... O Absalom ! my son ! my son ! would I had died for thee, my son !

" Yet, O my soul ! let me rather think of Aaron than of David. He ' held his peace,' in a more trying case than mine. His sons were *both* slain, and slain *by the wrath of heaven ;* were *probably intoxicated* at the time ; and all this *suddenly*, without any thing to prepare the mind for such a trial ! Well did he say, ' Such things have befallen me !' "

Thus, though he mourned for his son, yet he did not refuse to be comforted ; and in a few days, his mourning was exchanged for joy : and who can refrain from rejoicing with him ? for his son was dead, and is alive again !

" Blessed be God ! (says he,) I find the above report is unfounded ! I have received a letter from my poor boy. Well ; he is yet alive, and within the reach of mercy !"

Though this report was altogether erroneous, at that time ; yet, long afterwards, he deserted in Ireland, and suffered so

severe a punishment, as to be totally unfitted for the service, by the dreadful effects it had on his health. This was in July, 1804. On the 6th of that month, his father wrote to me, as follows: "I arrived at home, last night, [from Ireland,] well in health; but greatly oppressed with domestic trials. My youngest child, whom I left well, died a week ago, and my poor wife was and is greatly tried by the event, which was the more distressing by my absence. My poor, unhappy son is at Cork. I wrote to him, and he to me, while in Ireland. His letter intimated, that he had but little hopes of living; having a complaint, for several months back, in his bowels. He expected to be discharged. I invited him home. Last night, on entering my house, I found all in deep distress; having learnt, by a letter which he wrote to a relation in Cambridgeshire, that his present illness is the effect of having received 350 lashes, for desertion!* In fact, he is, in a manner, killed! I do not expect his recovery; or, if he should live, that he will ever be able to provide for himself. Yet, if this were but the means of bringing him to God, I should rejoice. Pray for us!"

Several months afterwards, he was discharged; when he came to Bristol, and called at my house. As I knew that Mr. Fuller would be in London the next day, on his way into Essex, I sent him forward immediately, to meet him. His father received him with the tenderest compassion, and put him under the care of an eminent physician in town, who had formerly resided at Kettering, and who expressed his hope of soon curing his dysentery, though it had been of so long continuance. Mr. F. was speedily informed, that he was getting better; and prepared a situation for him, when he should be sufficiently recovered. Yet the poor young man seemed, after all his sufferings, as though he could not bear the thought of settling to

* I never can hear of these horrible punishments, without admiring the God-breathed humanity of the law of Moses, Deut xxv. 3. but especially the blessed reason assigned for the limitation—*lest, if he should exceed, and beat him above these, with many stripes, then* THY BROTHER SHOULD SEEM VILE UNTO THEE. If Christian legislators had *any bowels and mercies*, such as the love of Christ ought to inspire, would they let the Jews so far exceed them in humanity. R.

business. "Alas! (said his father, in a letter to me, dated April 23, 1805,) when he found himself getting better, he asked leave to go to see his uncle, at the other end of the town, and returned no more! Where he is now, I know not; but should not wonder to hear that he was again in the army or the navy."

It proved to be the case, that he had enlisted among the Marines, with whom he went to sea, and his friends never saw him again.

In December, 1808, after his return from a voyage to Brazil, and in the expectation of orders to sail for Lisbon, he wrote to his father, acknowledging, with deep contrition, his guilt and folly, and earnestly desiring a letter, containing a repetition of that forgiveness which he had so often abused; urging it, on the consideration that he was on the point of taking a voyage "from which (says he,) I may never return!" With this desire, of course, his father complied. It is to be regretted that a copy of the whole letter was not preserved: the following extract, however, has lately been found:—

"Dec. 1808.

"My dear Robert,

"I received, with pleasure, your dutiful letter, and would fain consider it as a symptom of a returning mind. I cannot but consider you as having been long under a sort of mental derangement, piercing yourself through, as well as me, with many sorrows. My prayer for you, continually, is, that the God of all grace and mercy may have mercy upon you. You may be assured, that I cherish no animosity against you. On the contrary, I do, from my heart, freely forgive you. But that which I long to see in you, is, repentance towards God, and faith towards our Lord Jesus Christ; without which, there is no forgiveness from above.

"My dear son! you had advantages in early life; but, being continually in profligate company, you must be debased in mind, and in a manner, reduced to a state of heathenism. In some of your letters, I have observed you dashing, as it were, against the rocks of fatalism; suggesting, as if you thought you were appointed to such a course of life. In others, I find you flattering yourself that you are a penitent; when, perhaps,

all the penitence you ever felt has been the occasional melancholy of remorse and fear.

"My dear son! I am now nearly fifty-five years old, and may soon expect to go the way of all the earth! But before I die, let me teach you the good and the right way. 'Hear the instructions of a father.' You have had a large portion of God's preserving goodness; or you had, ere now, perished in your sins. Think of this, and give thanks to the Father of mercies, who has hitherto preserved you. Think too, how you have requited him, and be ashamed for all that you have done. Nevertheless, do not despair! Far as you have gone, and low as you are sunk in sin, yet, if *from hence*, you return to God by Jesus Christ, you will find mercy. Jesus Christ came into the world to save sinners, even the chief of sinners. If you had been ever so sober and steady in your behaviour towards men, yet, without repentance towards God and faith in Christ, you could not have been saved: and, if you return to God by him, though your sins be great and aggravated, yet will you find mercy. . . . . ."

As this poor young man foreboded, this *was* his last voyage. He died off Lisbon, in March 1809, after a lingering illness, in which he had every attention paid him, of which his situation would admit.

From the testimony of his captain, and one of his messmates, we learn that his conduct was good, and such as to procure him much respect: and, from letters addressed to his father and his sister, a short time before his death, we *hope* still *better* things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.

His death, under such circumstances, was less painful to his friends, than it would otherwise have been; and, in a sermon preached the Lord's day after the intelligence was received, in allusion to this event, from Rom. x. 8, 9. his father seemed to take comfort from three ideas: that "1. The doctrine of free justification by the death of Christ is suited to *sinners of all degrees*. It asks not how long, nor how often, nor how greatly we have sinned: if we confess our sins, 'he is faithful and just to forgive us our sins.' 2. It is suited to the *helpless condition*

of sinners. We have only to look and live. 3. It is suited to sinners *in the last extremity.* It answers to the promised mercy in Deut. iv. 29.—*If from thence* thou seek the Lord thy God, thou shalt find him. Some are far from home, and have no friend, in their dying moments to speak a word of comfort . . . but this is near! When Jonah was compassed about by the floods, when the billows and waves passed over him, he prayed to the Lord, and the Lord heard him." . . .

Here he was obliged to pause, and give vent to his feelings by weeping: and many of the congregation, who knew the cause, wept with him! His heart was full, and it was with difficulty he could conclude, with solemnly charging the sinner to apply for mercy, ere it was too late; for if it were rejected, its having been so near, and so easy of access, would be a swift witness against him.

This last narrative contains many things very painful to surviving friends, which they would gladly have buried in oblivion, and which I would never have inserted, had they absolutely forbidden me. But the strong room which there seems to be, to hope that so affecting an account may be, under a divine blessing, the means of reclaiming some unhappy youth in similar circumstances, or of deterring others from rending a parent's heart with anguish, and involving themselves in temporal misery at least; has induced them to yield to my wish for its not being suppressed. Parents also under the like trying circumstances, may I think, derive much instruction from this example.

Mr. Fuller's trials, in 1811, though of a different nature from the foregoing, were very painful and accumulated. In November, I received from him the following account of the mercies he had experienced, during the past year, in the midst of domestic afflictions:—

"I feel somewhat better, and Joseph has good nights. About twelve months ago, my family afflictions began. Sarah lost the use of her limbs, and had a threatening pain in her side. Andrew wasted away, under what the faculty pronounced to be 'a confirmed hectic.' In January, when I went to London, I expected the death of both. Our servant also was seized with

epileptic fits. In April, I was laid aside from preaching, for three months; and such a fever hung about me, as when I seemed to be recovering, would often throw me back. Yet after a year's afflictions, I have much to be thankful for. My daughter though not well, yet has recovered the use of her limbs.* An-

* Her constitution, however, had received a shock from which she never fully recovered. She was often troubled with a pain in her side, and during the last eighteen months of her life, was frequently attacked with distressing spasms in her stomach, and sometimes with spitting of blood. This was particularly the case about the time of her father's death. In her weak state, this bereavement was peculiarly trying. Her sensations on viewing his corpse, were very acute: on quitting it, she felt as if it addressed her, 'Prepare to meet me!' and she said to a young friend, that she wished her soul was with his. She afterwards observed to the same friend, that if she thought she should see her father again, she had not the least desire to live; nor should she have any wish for his return, if she had any hope of going to him. Toward the end of the summer she was better; but as the winter advanced, she relapsed, and fell into a deep decline, which resisted all medical skill, and, in a few months, terminated in death.

Her disposition from a child, was amiable. Integrity was a prominent feature in her character. She appeared to possess an habitual tenderness of conscience, and was the subject of early convictions of sin; which, though transient in childhood, were more permanent as she advanced in years; but owing to a natural reservedness, accompanied by a fear of deceiving herself and others, it was very difficult to ascertain the real state of her mind and feelings; and when she had unbosomed herself, she seemed to repent, as though she had said something, which after all might not be true: and this suspicion of herself continued almost to the last. About the beginning of her last illness, in reply to the affectionate inquiries of her sister, she said, "I feel a great deal; but am afraid to speak of it, lest I should deceive myself and others. Having had a religious education, it is easy to talk about religion; and I am afraid, lest what I have felt should be merely the effect of having enjoyed such a privilege, and so entirely wear off. I know religion in theory; and am fearful, lest it should be in theory only." She wept much, and promised to communicate as much of her mind as she could; begging however, that her sister would not mention it to any one;" "for," said she, "possibly, what I now feel may be only on account of my affliction; and then, if I recover, it may all wear off, and I may bring a disgrace upon religion."

It may be supposed, that this interview afforded much satisfaction to her friends; which was increased by the certainty that her mind had been greatly exercised on these subjects, previously to this illness. She was deeply sensible of the disingenuousness, as well as of the danger, of purposely deferring the concerns of religion to a death bed. On this subject, she was

drew seems quite restored to health. My eldest daughter is, I hope comfortably married. And my son John has been lately baptized. Bless the Lord, O my soul, and forget not all his benefits!"

once heard to express her sentiments strongly: On being told of a young person who wished, that whenever she died, it might be of a consumption, that time might be afforded her to repent; she said, it was "so *unreasonable* to expect mercy after having lived in sin as long as she *could!*"

In public worship she was a very attentive hearer, and clearly understood and approved the doctrines of the gospel. Prayer-meetings were her peculiar delight; and her punctuality in attending them was truly exemplary: if any of her friends seemed indifferent to them, observing, "It is *only* a prayer-meeting," she would express great disapprobation.

It was pleasant to observe the earnest desire she manifested for the spiritual welfare of others, especially of the young. Her diligence as a teacher in the Lord's day school, was worthy of observation; and she was extremely anxious for the adoption of a plan which had been proposed for the private religious instruction of some of the elder children of the school, nor would she rest till she saw it accomplished, though her diffidence would not allow her to take any active part in it. She once said to her mother, in reference to this subject, "Mother, when will you speak about it? I feel as if we were doing no good; and it is so *wicked* to live here only to eat and drink, and sleep!"

During her illness, she spent most of her time, when able, in reading the Psalms and the New Testament; and when too weary herself to read, she would hear the Bible read with great pleasure: and from her questions and remarks upon various passages, it was evident that she was deeply employed in meditating upon what she read and heard. If any part of the Scriptures interested her more than others, it was the life and death of Jesus Christ, as narrated by the four Evangelists, with Henry's Exposition upon it. Dr. Watts's Psalms and Hymns also, and his Divine Songs for Children, were her companions: and she said she never understood them so well as during her affliction.

When Mr. Hall, Mr. Toller, or any other pious friends visited her, for conversation and prayer, though through her timidity and natural reserve she could say but very little, yet she was evidently very grateful for their kind attention to her best interests.

Many interesting expressions might have been preserved, if her mother's grief and fatigue had not prevented. One evening her thoughts seemed to be directed to the glory of the heavenly world; and she particularly referred to that passage—"Now we see through a glass darkly: but then face to face," &c.

About three weeks before her death, she was exceedingly cast down, under an apprehension that her concern might be merely the effect of education, and arise rather from the fear of future punishment than from

The loss of his nephew, Joseph Fuller, was a trial which few would have endured with such ready submission to the Divine will. He had room to indulge the highest expectations of his usefulness in the Cristian ministry; and probably was not with-

love to God: but this cloud was soon dispelled, and light brake in upon her mind.

Though doubtless, she felt the natural love of life, yet she was never heard to express the smallest degree of impatience under her long and trying affliction: and her mind became more calm and composed, as her prospects of being restored to her friends declined. The only concern she manifested in this particular, was in the idea of leaving her mother, to whom after her father's death, she was especially endeared by her tender and dutiful attentions, and who she knew, would deeply feel the loss of her society. She one time said to her—"I am quite happy, and have little wish to live but on your account." Seeing her mother greatly distressed, she in the tenderest manner, endeavoured to reconcile her to the loss of her, by saying, "Dear mother, do not lay your account with pining after me, when I am gone: you have other children who will need your care, and you don't know what trouble you might have on my account if I were to live." Being asked if she did not feel happy in the thought of meeting her dear departed friends in glory, she replied—"I do not think of that so much as of seeing *God*, and praising him." A few days before she died, she requested her sister to pray for her speedy release. The next day, she said to her mother—"I think I am going . . . I feel so calm and comfortable." A short time before, she said she had no desire to live longer: unless it might be for the glory of God, and that she might serve him. To a friend who was speaking of his trials being so great, that were it not for his family, he could be glad to leave the world, she said,—"Take care of your *motives*, whether they are to glorify God, or merely to get rid of trouble."—In short, the thoughts of serving and gloryfying God, whether in this world or another, seemed to take place of all other considerations. She did not however, attach any merit to the best of services; and her reliance for salvation was solely on the atonement of the Redeemer. She said, he was all her hope, and all her desire.

When her younger brothers visited her, a few weeks previous to her death, her earnestness with them was very affecting. On the morning of the day on which she died, she expressed an anxious desire of speaking to all the young people of her acquaintance, (mentioning several by name,) in order if possible, to convey to them the strong impression of the weight of eternal things, which filled her own mind, in the near prospect of eternity; and said if she had a wish to live, it was that she might see them come forward and declare themselves on the side of Christ. Being asked if she was happy, she replied—"Quite so: but I feel no raptures: and if my dear *father* did not, how can *I* expect it."

At her request, Mr. Hall was sent for, to whom she spoke with much earnestness, lamenting to how little purpose she had lived, and desiring

out an expectation, that he would either become an useful Missionary, or else, "as a son with the father, so would he have served with him in the gospel." On account of his youth, I kept him back from public exercises, during the time that he was studying at Bristol; accounting a premature popularity one of the most dangerous trials to which a young man could be exposed. But I should have expected any congregation, whose approbation was worth having, to have been charmed with the first discourse he delivered in the lecture room of the Baptist Academy, on John xii. 27. I was obliged to suppress my feelings, and hurry out of the room, that I might not let a lad of sixteen see how much I was delighted with what he had been uttering.

I received the mournful tidings of his death, in a letter, dated March 26, 1812, which I shall now transcribe:

"My dear Brother,

"I have just received yours, and by the same post, one from Little Bentley, dated the 23d, of which the following is an extract:—'This morning, about a quarter after seven o'clock, our dear Joseph left this world of sin and sorrow, and we trust

him, if he thought proper, to improve her death in a sermon to young people: entreating him to be very particular in warning them not to put off the concerns of religion: and especially the children of the Sabbath-school: expressing her regret that she had so much neglected speaking to them on that important subject, and her intention if she had been spared, to have attended more to her duty in this respect.

This was her last effort: as she scarcely spoke a sentence afterwards: but lay with great composure and serenity of aspect, waiting for her change, which took place between four and five o'clock in the afternoon of June 11, 1816. Her age was nineteen years and two months.

She was interred on Sabbath evening, June 16: when an impressive discourse was addressed to a crowded audience, by Mr Hall, from Psalm cii. 23, 24.—"He weakened my strength in the way: he shortened my days: I said, O my God, take me not away in the midst of my days: thy years are throughout all generations." The 548th Hymn in Dr. Rippon's Selection, the 39th Psalm, (second part,) and the 102d Psalm, (second part.) were sung.

About a fortnight after her decease, Mr. Hall addressed an exhortation to the children of the school, on the occasion.

is entered into rest. He could not talk much; but said, That gospel which I have recommended to others, is all my support in the prospect of death. He was sensible to the last.' Thus God has blasted our hopes concerning this lovely youth. He was eighteen years old, last October.

"Now it is fresh upon my mind, I will give you a few particulars of such things concerning him, as fell under my notice:—

"In July, 1806, I took Mrs. Fuller to Bentley, on a visit to my brother and his family. Joseph was then under thirteen years old. We observed in him a talent for learning; and his parents seemed to think him not much suited to their business. Mrs. F. therefore proposed, that he should come and live with us, and improve his learning. The following October he came, and we sent him to school, to our friend Mr. Mason, of Rowell. After being there three months, he spent the winter holidays at our house. One day he was looking over the Greek alphabet, and soon got it by heart. He obtained a few instructions before the holidays were ended; and on his returning to school, I spoke to my worthy friend, the Rev. Mr. Brotherhood, of Desborough, near Rowell, requesting the favour of his teaching him the Latin and Greek languages. With this request Mr. B. not only readily complied, but generously declined any recompense for his trouble. On an evening, after the school-hours at Rowell, Joseph would walk over to Desborough, and spend an hour or two with Mr. B. who, with Mrs. B. treated him as a young friend, rather than as a pupil. His diligence, sobriety, and good sense, raised him in their esteem; and he had a great respect and esteem for them. In this course he continued through the year 1807, and 1808. He could talk of religion, and I believe from his childhood, had thoughts of the ministry; but as I saw no signs of real personal Christianity, I never encouraged any thing of the kind. In the autumn, I think of 1808, we perceived an evident change in his spirit and behaviour. This was observed not only at Kettering, but at Rowell. I found too, that he wished to open his mind to me; and I soon gave him an opportunity. The result was, we were satisfied of his being the subject of repentance towards God and faith towards our Lord Jesus Christ. On April 30, 1809, I baptized

him, and he became a member of the church at Kettering. Under these circumstances, I could not but think of his being employed in the work of the ministry, provided his own heart was in it. On gently sounding him upon it, I found it was. He was too much of a child to be asked to speak before the church; and yet we thought no time should be lost in improving his talents. A letter was therefore sent to the Bristol Education Society, through your hands, recommending him as a pious youth, of promising talents for the ministry. In August the same year, he went to Bristol. At the vacation, in the summer of 1810, he went home, and on his return, towards the end of July, came by Kettering. At the church meeting, he preached from 1 Cor. ii. 2. 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' He was then under seventeen years of age, and a mere lad in appearance, but his thoughts were just and mature.

"From the first of his religious impressions, he expressed a desire to go to India as a Missionary, if he were thought a suitable person. I did not discourage him, but told him he was too young at present, to determine on a matter of such importance. On the above visit to us, in July, 1810, I inquired, whether his mind continued the same on that subject. He answered it did.

"His journey from Kettering to Bristol, which (being very fond of walking,) he principally performed on foot, was I fear, injurious to him. He got wet, as I afterwards learned, several times on the road. Towards the following Christmas, he told me, he began to feel the complaint on his lungs. It is now nearly a year, I suppose since he left Bristol, to go to his father's house. After he had been there the greater part of the summer of 1811, he paid a visit for a month or two, to the new Academy at Stepney, where he was treated with great kindness by Mr. and Mrs. Newman, as he had been, in the spring of the same year, by Mr. and Mrs. Burls. Indeed, I may say, at every place, he 'grew in favour with God and man.'

"Being myself in London early in November, I took him with me down to Kettering. Here he stopped about six weeks; during which, we used means for the recovery of his health,

but without effect. So far as his affliction would permit, he here enjoyed the company of his friends. He got over to Rowell, and to Desborough, to see his dear friends Mr. Mason and Mr. Brotherhood. About Dec. 20, 1811, I took him to Cambridge, whence he was conducted home. On parting, we both wept, as not expecting to see each other again in the flesh. So it has proved. His father informs me, that on the last Lord's day in January, he was very desirous of going with him to Thorpe, to join in the Lord's supper; which, though with much difficulty, he accomplished. His death is one of those mysteries in providence, not of very unfrequent occurrence, wherein God, after apparently forming and fitting an instrument for usefulness in this world, removes it to another. But 'it is well.' I do not remember to have known a lad of his years, who possessed more command of temper, or maturity of judgment, or whose mind seemed more habitually directed to the glory of God."

My own ideas of this young man fully coincide with those of his uncle; but I shall only add two or three letters written to him, by Mr. Fuller.

The first was addressed to him, while he was at Bristol; and dated,

"Nov. 7, 1810.

". . . . I am glad to hear you are happy in your situation. As to the complaints of the state of your mind, I would not, by any means, reconcile you to a state of mind short of spirituality; and I am aware that the pursuits of literature, however desirable, *may* be unfriendly to growth in grace. The great point is, to keep the glory of God in view, *learning that you may be the better able to serve him in your generation.* And, while a sense of your own unfruitfulness and carnality, (which I dare say, is much greater than you are aware of, keeps you low, it is necessary to look out of yourself for renewed strength. 'I will go (that must be your language—) in the strength of the Lord God, making mention of his righteousness, and of his only.' In his strength you may be a blessing; but if you go forth in your own, all will come to nothing."

"Kettering, May 11, 1811.

"My dear Joseph,

"It concerns me to hear, that you are not materially better. Possibly, if the weather were different, it might be in your favour: but all is of God, and he will do that for us which is best. I have been very ill, for some time, myself; but the soft southern breezes of to-day have a little revived me. Cleave to the Lord, my dear, and your heart will live. If it please God to restore your health, this school of affliction may be as necessary for you as that in which you learn Hebrew and Greek; and, it may be, more so. It is good to bear *this* yoke in youth. Lam. iii. 27. 30. The mind, in youth, is in danger of being carried away with vain company; but early afflictions, sanctified, cause us to sit alone and think: it is in danger of being lifted up with high-mindedness; but this humbles, and so prepares it to receive the divine mercy: and it is in danger of being impatient of controul under the ills and injuries of life; but this inures us to bear whatever God sends.

"There is a number of words used by the Psalmist, in the first seven verses of the 37th Psalm, which are worthy of attention.—*Trust* in the Lord; *delight thyself* in the Lord; *commit thy way* unto the Lord; *rest* in the Lord; and *wait patiently*, &c.

"By the time you get home, I may, if well enough, be going my northern journey. I shall be happy to hear of your being better, on my return. Mercy and truth be with you!"

"Newmarket, June 11, 1811.

"Dear Joseph,

"Your affliction, as well as mine, seems to hang long upon you. I think you should abstain from preaching, at present. Dr. R. has been very anxious to know how you were. You should write to him, before the end of July, to say whether you will be able to return to the Academy, or not. I expect he will return from Scotland by the 14th of July. I have been better, last week and this, than for some time past, not having once, during that time, lost any rest, through fever. Last night, however, I had pretty much fever, though it did not deprive me of my sleep. I have not yet preached.

"I think, should I again be restored to the work, it will be of divine *favour*. I see something of the force of the Apostle's words: 'Unto me, who am less than the least of all saints, is this *grace* given, that I should preach among the Gentiles the unsearchable riches of Christ.' When David's army had obtained a victory, men were eager to run and carry the tidings. The victory obtained by Christ is not only of greater account, but is unalloyed with what accompanied that victory, and turned the joy of the day into mourning.

"Should the Lord restore either me or you, and employ us in that work, it will be no small favour, and will involve no small portion of responsibility. May we each have grace given us to fight the good fight, and to finish our course with joy.

"I am

"Affectionately yours,

"A. F."

The concern of Mr. Fuller for the spiritual welfare of all with whom he was connected, will appear farther from the following letters.

TO TWO RELATIVES.

"Kettering, Aug. 1784.

"My dear ———,

"The unexpected death of ——— has much affected me. It is an awful thing, to be summoned to appear before God before we are ready. I have frequently many fears, lest this should be the case with myself and my dear relatives. I often long to know how your minds are affected about that great event, and whether you have indeed been brought, with lamentation and bitter weeping, to the Saviour's feet. O my dear ———! great sinners as we have been, there is mercy and merit sufficient to save us. The Lord Jesus still says, 'Him that cometh to me, I will in nowise cast out.' And is he not worth coming to? Is not his mercy worth asking for? Surely it will appear so, when we come to die, or when we stand before God, in the day of judgment!

"I once thought, that it would be a sin for me to pray, because it is said, 'The prayer of the wicked is an abomination to the Lord:' and I believe, many, on that account, avoid all prayer. But I have since seen, that, if the prayer of a wicked man is an abomination, it is because the prayer itself arises from wicked motives, and is offered in a wicked way; either from pride, as the Pharisee—'God, I thank thee I am not as other men are!' or from hypocrisy, as those who flattered him with their lips, while their hearts were far from him. Let any one, with a sincere and humble heart, beg of God, for Christ's sake, to create in him a clean heart, and forgive his sins; and the Lord will not account this an abomination. And, if we find it difficult to return to God, we have encouragement to pray to him to turn us. When Ephraim prayed, 'Turn thou me,' &c. the Lord heard him, and said, he would surely have mercy upon him.

"I used to think, too, that the doctrine of *election* was a reason why we need not pray: and I fear, there are many who split upon this rock; who think it is to no purpose to pray, as things will be as they will be. But I now see, that the doctrine of election is the greatest encouragement, instead of a discouragement to prayer. He that decreed that any one should be finally saved, decreed that it should be in the way of prayer; as much as he that has decreed what we shall possess of the things of this life, has decreed that it shall be in the way of industry: and, as we never think of being idle in common business, because God has decreed what we shall possess of this world's goods; so, neither should we be slothful in the business of our souls, because our final state is decreed. We may be sure of this, for the Lord hath spoken it—that the wrath of God will be poured out on the families who call not on his name; while the door of mercy will be opened to all who knock at it.

"I hope you will excuse my freedom. It is, on some accounts, with reluctance that I thus write, as it goes against me to make you unhappy; but what is present happiness, compared with the happiness of a good hope in a dying hour?

"My heart longs for you and the dear children. Give my love to them, and tell them to seek after the salvation of their

souls; for they must soon die, as well as we. Let them not think, that to be religious is to be melancholy; for, surely, to live in the fear of God is the happiest life in the world; and to die in his favour, how desirable! May this be the case with us all! I long that none of the family may be left behind.

"I am yours,

"Bound by every tie of duty, gratitude, and affection,

"A. FULLER."

TO HIS DAUGHTER, MARY FULLER, WHILE AT SCHOOL, AT NORTHAMPTON.

". . . . . If, my dear, you do really enjoy the presence of God, and so see the greatness of your sin as to abhor it, and yourself, on account of it; that is, certainly, an evidence that God has chosen you out of the world. If there be any doubt in the matter, it is, whether those feelings which you enjoy *be* excited by the Lord's presence, and whether the sense you have of the greatness of your sin does lead you to bewail and hate it. I do not mean to discourage you, or to suggest as if I thought otherwise; but it may be well for you to suspect your own heart, which is deceitful. I may add, that if you *think* you 'see yourself a great sinner,' it may be, in part, because you, at present, know but little of yourself. You are a much greater sinner, my dear, than you are aware of; and an interest in the dying love of Christ is of far greater importance than you have ever yet conceived. But let not this discourage you. Though your sins be as scarlet, yet the blood of Christ is sufficient to make you pure as snow. The blood of Jesus Christ cleanseth from all sin. Believe his gospel, commit your soul to him as a perishing sinner, and you will be everlastingly saved. See Isa. i. 18. 1 John i. 7. 2 Tim. i. 12. Follow on to know the Lord, and you shall know him. Call upon him, in the name of Christ; that is, pray him to pardon and accept of you, and grant all your petitions, not for your worthiness' sake, (for you are utterly unworthy,) but for the worthiness' sake of his dear Son, who died for sinners."

TO THE SAME.

" . . . . . And is it so, my dear Mary, that your desire is to the Lord, and to the remembrance of his name? Are you convinced of your having done deeds worthy of death, eternal death; and that all your hope and help is in the Lord Jesus Christ? Is he precious to your soul? And are you willing to give up all your sins, and to be his servant for ever? If so, I know of nothing that ought to hinder your being baptized in his name. To see you thus put on the Lord Jesus Christ, will afford the greatest pleasure to us, though it may be a pleasure mixed with trembling. You are, at present, my dear, but little acquainted with the snares and temptations of the world, with the fickleness and sinfulness of your own heart, and with the difficulty, on these accounts, of persevering in the good ways of the Lord; preserving a conscience void of offence towards God and towards man: but, if God has begun the good work in you, it will be carried on. There is strength to be had from above; and we are encouraged to ask it of him."

TO AN ELDER RELATIVE.

" Kettering, Jan. 1801.

" My dear ———,

" My mind has been, of late, much exercised with a tender concern for my relatives. When I review the providence of God towards our family, I see much cause for thankfulness. You had a pious mother; but she was taken away when you were young; and thus you were turned into the wide world, to provide for yourselves. Yet God was merciful to you; and you have all been provided for, and several of you, amply so. But, my dear ———, I am concerned, that we may be provided with an inheritance when we take our leave of the present world. I hope God has taught me the way to everlasting life, and I long for my relations to go with me. You know, when I am in ————, my time is so taken up, that I have scarcely any leisure to call on my relations, or converse with them: therefore it is that I now avail myself of an hour's leisure, to converse with you by letter.

"From my earliest years, I have felt great affection towards you. Your amiable temper and familiar behaviour won upon my esteem; and that esteem now operates in a way of desire for your everlasting salvation. You are aware, that you must soon go the way of all the earth. How is it with you, my dear ———, as to the ground of your hope for another life? You have been preserved from most of those evils which disgrace humanity; but you know you are a sinner, and stand in need of a Saviour. Though a religious life will be a sober one, yet you know, mere sobriety is not religion. We are all sinners against a holy God, and have incurred his high displeasure. It is of the last importance, that we know and feel this truth; otherwise, our hearts will be whole; and if we be whole in our own eyes, we shall not conceive that we need a physician. In this case, we shall either live without calling on the name of the Lord, and so be heathens, in fact, under a Christian name; or, if we pray in form, it will be only as form. I remember your giving us *Mason on Self-Knowledge;* and there are many excellent things in it, suited to young people. Without knowing ourselves *as men*, we shall be ignorant, conceited, and unfit for society; but the main matter is to know ourselves *as sinners:* without this, whatever decency of character we may maintain, we shall be mere Pharisees in the sight of God. When I consider, that all our righteousnesses are filthy rags, and will not cover us at the last day; that our very prayers and tears are, at best, mixed with sin; and, if not offered in the name of Jesus, or with an eye to his mediation, are sin itself; I flee to Jesus, the hope set before me in the gospel; I implore, as a guilty, miserable sinner, to be accepted and pardoned, wholly for his sake. To this refuge my dear relations also are welcome to flee. I long to see you, and ———, and all the dear children, safely arrived, as in an ark, before the deluge of wrath comes.

"If you could spare time to give me a few lines, assuring me that you take this in good part; and could you freely communicate the state of your mind with respect to an hereafter, you would afford me much pleasure: or, if you had rather write to some others of the family, and they would communicate to me,

though my hands are constantly full, yet I would gladly spare half an hour in answer.

"I am

"Yours affectionately,

"A. F."

I may add here some extracts from his letters to the Rev. Mr. Coles, the present Mrs. Fuller's father; though some of them appertain rather to his own history, than to his solicitude for the welfare of his relations.

"Dec. 30, 1799.

After mentioning some indisposition of body, he adds, "Hitherto the Lord hath helped, and I trust will continue to help me, though I know he might justly turn me out of his service, as an unprofitable servant. Dear Mr. Benjamin Francis, of Horsley, is gone home; and so is Mr. Barnes, of Woodford, (near Kettering,) a Baptist minister, but little known, yet an honourable, useful character, who was sent into the ministry by our church, about 1791. He was not much above forty years old."

"July 9, 1804.

"I set off from Dublin, on Tuesday morning, the 5th instant, at half past five; arrived safely at Holyhead, that evening, and travelled night and day; reached home on Thursday night, at half past nine in the evening, in good health. Thanks to the Preserver of men!

"I have enjoyed but little comfort in Ireland, yet I hope I have derived some profit. The doctrine of the cross is more dear to me than when I went. I wish I may never preach another sermon but what shall bear some relation to it. I see and feel, more and more, that, except I eat the flesh and drink the blood of the Son of man, I have no life in me, either as a Christian or as a minister. Some of the sweetest opportunities I had on my journey, were in preaching Christ crucified, particularly from 1 Pet. ii. 7. Matt. xvii. 5. 1 John v. 12. John xvii. 21. and last night, from John xiii. 31. 32. But I feel, that, if I were more spiritually minded, I should preach better, and bear trials better."

"Sept. 28, 1804.

"We are sorry, that at your time of life, you should be called to the painful work of separating members from the church; but while in the body, we shall be compassed with evil.

"My experience, of late, has been somewhat singular. I think I have not, for a long time, felt such difficulty in getting on in my work. I know not how to preach, pray, nor do any thing, in a right manner: and yet, when engaged, have been carried through with more spiritual mindedness than common. My heart also has been much set, of late, on preaching, if I could, more on Christ crucified. If, in all my gettings, I had got more of that heavenly wisdom, I should have been much richer, in a spiritual sense, than I am.

"My mind has been low, of late, on account of the low estate of many of our churches. Divisions, removals of ministers, scandals, &c. occur in various quarters."

"March 4, 1805.

". . . . . Your afflictions give us concern. The description which the Wise Man gives us of old age, in Eccles. xii. is but too appropriate—when 'the clouds return after the rain.' In youth and manhood they return after the sunshine, as in a day of March; but in old age, after the rain; ill succeeding afresh, on the back of ill, so as to admit of little or no intermission, as the clouds in a day in November."

"April 27, 1805.

"We are much concerned to hear of your afflictions and troubles. We are apt to promise ourselves, that our sun shall set serene: so it appeared to your friends, as well as to you, but a year or two past; but your sky is again clouded. Well; the clouds will soon blow over; and with eternal life before us, we have no cause for despondency.

"—Whatever we possess, God may cover it with some cloud or other, that may prevent our enjoying the possession of it. Spiritual blessings are a certain good; but every thing else is uncertain."

"Sept. 29, 1805.

"We received Mrs. Coles's kind epistle of the 11th. The afflictions that attend you excite our sympathy; but you know

who only can help and support you. It has sometimes struck me, that old age, though to nature a time of decay, yet to faith and hope is the prime of life. It is said of the Christian, 'he shall bring forth fruit in old age;' and to me, the fruits of grace, in that period, appear the richest and the best. Methinks Paul describes a cluster of them in Rom. v.—'Tribulation worketh patience; patience, experience; and experience, hope; and hope' lays hold of eternal life, and so 'maketh not ashamed.' May we, and our dear parents, abound in these graces to the end. Then shall we finish our course with joy.

"Through the goodness of God, I had as happy a journey into the North as ever I had. My journey was not less, I believe, than thirteen hundred miles; in which I collected, I believe, as many pounds; preached about fifty times in eight weeks; saw much of the work of God, I trust, going on; and never enjoyed my health better. I must go another tour, next week, of nearly six hundred miles, to Plymouth; but hope to be out only two Lord's days. We met first in our new place of worship, last Lord's day, when it was well filled. To-day, we commemorated the Lord's death. I baptized three persons, last Thursday, in our new baptistery. Next Tuesday, we have our Ministers' Meeting, when Mr. Hall, of Cambridge, is expected to be one of the preachers."

"Nov. 24, 1807.

". . . . . You will smile, perhaps, when I tell you, that I begin to feel the years draw nigh in which I shall cease to have pleasure in them. I mean, you will hardly allow me yet to think of being an old man. Well; I do not find my mental powers decay at present; and as to my body, I feel as well, when engaged in travelling, as at any time: but I can perceive, that, in a little time, if I have not spiritual enjoyment, I shall have but little. I was thinking, lately, of Psa. xcii. 14.—'They shall bring forth fruit in old age.' And I thought I found a cluster of such fruits in Rom. v. 3—5.

"Old age, thought I, is a time in which *tribulations* commonly bear down the spirit; and, if unsanctified, they work *peevishness;* but, if sanctified, *patience.* I have known many a good old Christian, whose heart was softened and mellowed by

them. His firmness became tempered with gentleness, and his zeal with tenderness and prudence. When a youth, it may be he was full of fire, and would hardly be persuaded to put up with an injury ; but now he will give up every thing, but truth and a good conscience, for the sake of peace.

"Old age, thought I, farther, is a time in which *experience* becomes mature. Observation and reflection are now ripened into decision. This, if unsanctified, works obstinacy ; but, if sanctified, 'the meekness of wisdom.' The aged Christian has had large experience of his own ignorance, weakness, and depravity ; and this renders him humble and forbearing.

"Old age is a time in which heaven draws near, and *hope* goes forth to meet it. Old age, if unsanctified, commonly increases in covetousness. Strange as it may seem, when men are about to leave the world, they cling the fastest to it. The 'lust of the flesh' has nearly spent its force, the 'pride of life' has lost its charms ; depravity, therefore, has only one channel left—'the lust of the eye ;' and this commonly flows deeper and stronger. But, sanctified by the grace of God, we shall look higher, and seek after a better portion. How charming is it to see the mind soar, while the body bows, and to hear the venerable saint uttering, with broken but affecting accents, the words of the Apostle—'I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith,' &c. or of the dying Patriarch—'I have waited for thy salvation, O Lord.' Such hope 'maketh not ashamed;' for, having received the earnest, in the shedding abroad of God's love in the heart, we shall receive the inheritance ; and so shall not be ashamed nor confounded before him, at his coming. Excuse the freedom of my seeming to sermonize. Grace and peace be with you."

At another time, he wrote thus to Mr. Coles :—"We are happy to learn, that, under all your complicated afflictions, your mind is calm. Of what unspeakable value is the doctrine of the cross, in the prospect of death. He that believeth on Jesus shall never see death ; for to him death is no more death, but the harbinger of eternal life.

"In journeying I have enjoyed much pleasure and calmness of mind in the work. Sometimes preaching has been pleasant, and sometimes private prayer, in which my dear family and Christian friends, have been always remembered. Hitherto I have been mercifully preserved, in all respects. My mind is calm and happy, and my approaches to a throne of grace, at which I do not forget you all, have been free and tender."

In May, 1809, on receiving the painful intelligence of the death of Mr. Coles, he wrote thus, to his afflicted widow :—

"Nottingham, May 24, 1809.

"Dear Mother,

"I find, by a letter I received last night, that dear Mr. Coles has finished his course! God hath done his work and will. I am aware, though it is no more than might be expected, that when the stroke comes, it is often trying to our frame of dust. God brought me and you, my dear mother, into this family, nearly together; and we have enjoyed his blessing in it, and, perhaps, as large a portion of happiness as is to be hoped for in earthly connexions. We have loved, and been loved of those connected with us; yea, we have all loved one another to this day; and I trust, shall do so to the end. You have the comfort of Christian hope, both for the deceased and for yourself; and I am persuaded, it will be the endeavour of your friends who survive with you, to do every thing in their power, to alleviate your bereaved condition.

"My dear Mrs. F. and myself, have always felt towards you much regard. Your kindness and assiduous attention to our dear deceased parent, must needs endear you to us, were there no other considerations; but I trust, our hearts are united on superior principles.

"I hope to return to Kettering on Thursday, and be at Ampthill on Friday. Remember me, with much affection and sympathy, to my dear Mrs. Fuller. It is painful to me not to set off immediately, that I might partake in your feelings.

"With sentiments of tender sympathy,

"I am affectionately yours,

"A. FULLER."

I would add to this Chapter two or three letters that seem worth preserving. Though he was immediately related to the persons to whom they are addressed, yet they indicate his sympathy with the parental feelings of others, and thus illustrate his own.

TO AN OLD FRIEND.

"Kettering, July 18, 1799.

"My dear Friend,

"I find, by a letter, that you are in constant expectation of losing your son. Since the time that you and I corresponded, our circumstances, temptations, afflictions, and almost every thing else pertaining to us, have undergone a change. We have each had a portion of parental care; and now, having passed the meridian of life, we begin to taste the cup of parental sorrow. We often talk of trials, without knowing much of what we say: that is a trial, methinks, which lays hold of us, and which we cannot shake off. If we say, 'Surely I could bear any thing but this!' this shall often be the ill that we are called to bear; and this it is that constitutes it a trial. And why are afflictions called trials; but on account of their being sent to try what manner of spirit we are of? It is in these circumstances our graces appear, if we are truly gracious; and our corruptions, if we be under the dominion of sin; and too often, in some degree, if we be Christians. When I have experienced heavy trials, I have sometimes thought of the case of Aaron. He had two sons, fine young men, colleagues with their father; God accepted of their offering, and the people shouted for joy: every thing looked promising . . . . when, alas! in the midst of their glory, they sinned; and there went out a fire from the Lord, and devoured them! Well might the afflicted father say as he did: *And such things have befallen me!* yet he *held his peace.* I say, I have sometimes thought of this case, when I have been heavily afflicted; and have employed my mind in this manner; Such things befel Aaron, the servant of the Lord, a much better man than I am: who am I, that I should be exempted from the ills which are com-

mon to men, to good men, to the best of men? Such things befel Aaron as have not yet befallen me. He had two children cut off together; I have never yet lost more than one at once. His were cut off by an immediate judgment from heaven, and without any apparent space being given for repentance: thus have not mine been. Yet, even *Aaron* held his peace; and shall *I* murmur? *The just shall live by faith.* God is telling us, in general, that all things work together for good, to them that love him; but he has not informed us how; nor is it common under afflictions, to perceive the good arising from them. It is *afterwards* that they yield the peaceable fruits of righteousness. If the Lord should remove your son, perhaps you are not without hopes of his salvation; and, if the event should cause you to feel more than you have yet felt, of the perishable nature of all things under the sun; and draw your heart more towards himself, and things above, where Jesus is; you may have occasion, in the end, to bless God for it. God knows we are strange creatures; and that we stand in need of strange measures, to restrain, humble, and sanctify us.

"Give my love to your afflicted child, and give me leave to recommend to him, Him in whom alone he can be saved. I doubt not, but you have recommended Christ to him, as a Saviour of the chief of sinners; yet you will not take it amiss, if I address the following few lines to him:—

"My dear young Friend,

"You know but little of me, nor I of you; but I love you for your parents' sake. While health and spirits were afforded you, you thought, I presume, but little of dying; and, perhaps what you heard by way of counsel or warning from the pulpit, or from other quarters, made but little impression upon you. A future world appeared to you a sort of dream, rather than a reality. The gratification of present desire seemed to be every thing. But now that Being against whom you have sinned has laid his hand upon you. Your present affliction seems to be of the nature of a summons: its language is, 'Prepare to meet thy God, O sinner!' Perhaps you have thought but little of your state as a lost sinner before him; yet you have had sufficient proof, in your own experience, of the *degeneracy and*

dreadful corruption of your nature. Have you learned from it this important lesson? If you have, while you bewail it before God, with shame and self-abhorrence, you will embrace the refuge set before you in the gospel. The name of Christ will be precious to your heart. God has given him to be the Saviour of the lost; and, coming to him as worthy of death, you are welcome to the blessing of eternal life. No man is so little a sinner, but that he must perish for ever without him; and no man so great a sinner, as that he need despair of mercy in him. He has died the just for the unjust, that he may bring us to God. His blood cleanseth from sin, and the benefits of it are free. The invitations of the gospel are universal. Though God would never hear the prayers, or regard the tears of a sinner like you, *for your own sake;* yet he will hear, from heaven, his dwelling-place, that petition which is sincerely offered *in the name of his Son.* Repent of your sin, and you shall find mercy; believe his gospel with all your heart, and you shall live. Plead the worthiness of Christ as the ground of acceptance, to the utter rejection of your own, and God will graciously hear, forgive, and save you. Every one that thus asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door of mercy shall be opened. In all your supplications for mercy, be sure you found your petitions on the worthiness of Christ alone. But, if you can see no loveliness in him, nor beauty, that you should desire him; depend upon it, you are yet in your sins, and so dying, you must perish. I do not know whether you have, at any time, been inclined to listen to the abominable suggestions of Infidels; but, if you have, you now perceive that those are principles that will not stand by you in the near approach of death. If the Lamb of God, that taketh away the sin of the world, be not now a comfort to you, you are comfortless. Look to him, my dear young friend, and live."

I add another letter, which was sent to the son of an intimate friend.

"Jan. 21, 1799.

"My dear young Friend,

"On account of the long and intimate acquaintance which I have had with your honoured parents, your welfare lies near my heart. I see their likeness in your face, and should be happy to see it in your spirit. You are now growing up to years of maturity, and must shortly take your stand, either on the Lord's side, or on the side of his adversary. Your father has put up thousands of ardent prayers on your behalf; but they will avail you nothing, unless *you yourself join in calling upon the name of the Lord.* You have read more books than most children of your age, and, amongst others, the Book of books, the Bible. You have read in this book, that, *except we repent, we must all perish.* That you have sins to repent of, you yourself know; and have you, my dear, repented? Did your heart ever dissolve with grief for your being such a sinner against the Lord! You have read, *He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* And are you a believer on the Son of God? Perhaps you think you are; but it is not your yielding an assent to what your parents teach you, that will denominate you a believer. He that believeth in Christ, to the saving of his soul, must *know and feel himself a perishing sinner without Christ;* and have you known and felt your perishing condition? To them also who believe in Christ, *he is precious;* so that his name, and gospel, and people, are dear to them; more dear than food or raiment, or gold, or friends, or all the things which they can desire. And is Christ thus precious to you? If he is, eternal bliss is before you; if not, the wrath of God abideth on you. Think, my dear lad, of these things, and call upon the name of the Lord, that you may be saved.

"A few weeks ago, I heard a sermon delivered to some hundreds of young people; and I find that the minister usually delivered such a sermon to the young people of his congregation, about the beginning of the new year. As I felt interested in it, I took down a considerable part of it in short hand; and now I will send it to you, in hope that you will feel interested in

it, as much as I did. The text was Psa. xc. 14.—' O satisfy us early with thy mercy, that we may rejoice and be glad all our days.' "

This was a sermon of his own, which has since been printed at Edinburgh, and which, on that account, I omit transcribing.

Thus did he earnestly watch for opportunities to do good to the children of his friends, as well as to his own, and to his more distant relatives. Surely, our brethren who think us mistaken in not daring to baptise our infants, unless we could find precept, precedent, or satisfactory consequence, in favour of that practice, in the New Testament, must admit, that he was as much concerned for the salvation of his children, as they can be for the spiritual welfare of theirs. I trust this is generally the case with others of our persuasion.

CHAP. X.

AN ACCOUNT OF MR. FULLER'S FRAME OF MIND, UNDER VARIOUS PERSONAL AFFLICTIONS, AND IN HIS LAST ILLNESS AND THE IMMEDIATE APPROACH OF DEATH —HIS LAST LETTER TO THE EDITOR—AN ACCOUNT OF HIS FUNERAL—EXTRACT FROM MR. TOLLER'S SERMON, &c.

BEFORE I enter on the peculiar subject of this Chapter, I would remark, that I cannot but think, that the preceding account contains much to illustrate the *life*, *walk*, *work*, and *fight* of faith. My dear Brother could truly say, 'I through the law am dead to the law, that I might live unto God.' He had that impressive sense of the extent, strictness, and spirituality of the divine law, and, at the same time, that deep conviction of it's perfect equity and goodness, which induced him, from a cordial approbation of its requirements, and a thorough acquiescence in the justice even of its penal sanctions, to renounce all dependence upon any righteousness of his own. He considered the attempt of a sinner to recommend himself unto God, by any supposed merit of his own, as insolent presumption; as *illegal* as it is *anti-evangelical*. He loved the law too well to wish it altered, or abated, or to be in any way dishonoured: and his acquaintance with the gospel confirmed and increased the force of this sentiment; for he was *crucified with Christ;* he entered into the manifest import of his death; and inferred, that if it were requisite for one of such dignity as the incarnate Son of God to die for all that shall be saved,

to prevent their escaping personal punishment from being a dishonour to the divine government, then were they all dead, or justly and fairly condemned to eternal death; for, if they had not deserved the *curse of the law* themselves, its infliction upon him, in their stead, must have been the most shocking event that could be conceived! On this supposition, the atonement must be considered, *not* as an infinitely wise expedient, to prevent any ill effect from following the pardon of inexcusable criminals, who were not fit to be objects even of mercy without a full exhibition of God's abhorrence of their crimes; *but*, (Heaven forbid the blasphemy!) an amends made to *us*, for the rigour of a law too severe to be enforced, and which would have excused, or even justified, our enmity, had not such deliverance been granted! Far otherwise, indeed, were my friend's views of the cross of Christ. He understood the just import of the atonement; and hence, living and dying, he ascribed all his salvation to rich, free, and sovereign grace: not calling that kindness by the name of *grace*, which was imagined necessary to prevent the divine character from being impeached, on account of too much severity; but considering grace as goodness extended to the *unworthy* and *hell-deserving*; or as imparting the highest good to those who truly deserved wrath to come upon them to the uttermost; and this, in such a way, as more strongly to express God's abhorrence of sin, than any punishment which the sinner could have endured in his own person, to eternity.

Thus, his *illegal* hopes being slain, he was begotten again to a new and lively hope, by the resurrection of Jesus Christ from the dead; and, though crucified with Christ, *nevertheless he lived*, and that unto God; entering into the *holy tendency* of the gospel, as well as into its *humbling import*. Hence, the life which he lived in the flesh, he *lived by the faith of the Son of God*; accounting, that, if Jesus loved him, and gave himself for him, it must be most reasonable that he should love the Redeemer, in return, and devote himself wholly to him. He felt that he was not his own; but, having been bought with a price, was bound to live, not to himself, but to him that died and rose again. He considered every obligation to obedi-

ence, under which a rational creature could lie antecedently to the consideration of redemption, as confirmed and enhanced by the mediation of that illustrious person, who has magnified the law and made it honourable; and he felt himself laid under new, additional, powerful, and endearing obligations, by the love of the Saviour, and the benefit secured to him, through his gracious interposition.

He considered the perfect obedience of God's incarnate Son, who voluntarily assumed the form of a servant, as being at once, the sole *ground* of his justification, and the lovely *pattern* of his sanctification. And the former view of it, instead of obscuring the latter, only endeared it to him the more abundantly. That Holy One could never say, 'Because I am holy, ye need not be holy:' his language is, *As he who hath called you is holy, so be ye holy, in all manner of conversation; because it is written, Be ye holy, for I am holy.* Hence, *as* he desired to be *found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; so* he lived upon him for *strength*, as well as for *righteousness*. He earnestly sought sanctification* *from* Christ, as well as justification *in* Christ.

* Some, of late, are not satisfied with the idea of an *imputed righteousness* for justification; but talk also of an *imputed sanctification*. What do they intend by this phrase? If they mean no more than this—that God, (in placing to the account of the believer that *obedience of one* by which many *are made righteous*, or, for the sake of which all believers shall be treated as if they had personally and perfectly fulfilled the law, and shall enjoy even a greater reward than they could, in that case, have expected,) has a regard, not only to the *good actions* of his beloved Son, but also to his *holy disposition;* we should never hesitate, for a moment, in maintaining the same. We only ask, how dare they labour to throw an odium on their brethren, as though they denied this?

But, if they mean to deny, that any *internal* holiness is imparted *from* Christ to his people, or that the branches of the true vine are made fruitful by the vital nourishment derived from the root: then, indeed, we disclaim all brotherhood with such professors. I would say,

"O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united!"

Though such men, by their fair speeches about free grace, may beguile unstable souls; yet they are enemies to the cross of Christ, and the adversaries of divine grace. They who deny all duty and obligation, must

Though deeply convinced, that, separate from him, he could do nothing; yet he rejoiced that he could do all things, through Christ who strengthened him. And the tenor of his life evinced that Christ wrought in him mightily. He walked by faith, and not by sight; regarding invisible realities as of infinitely greater importance than all the things that are seen. His faith, working by love to God and holiness, to all saints, and to the souls of men, made him willing to spend and be spent for the honour of his Lord, and the advancement of his kingdom, even to the ends of the earth. His faith opposed whatsoever was opposite to the glory and the revealed will of God. He contended earnestly for the faith once delivered to the saints, guarding against *error*, on the right hand and on the left. It engaged him also in a constant conflict with *sin*, especially with sin in his own bosom, against which he incessantly watched and prayed. And now this *good fight* has ended in complete victory; and he has joined them, who, with palms in their hands, are surrounding the throne of God and the Lamb.

He was concerned, not only to *do* the will of God, but to *suffer* it also. The last Chapter has shown how he was supported under manifold *relative* afflictions, under which he endured hardness as a good soldier of Jesus Christ. And, in this Chapter, I shall take a survey of his deportment under *personal* afflictions; which I am able to do, both from my own papers, and from documents furnished by other friends, and by his own family.

Though Mr. Fuller appeared to be of a remarkably strong and athletic make, yet he had been, from his youth, liable to severe bilious attacks, and his lungs were, at different times, severely affected by colds. It was, therefore, a more remarkable favour, that he was spared to us so long.

It was not till some time after his removal to Kettering, that he had the small pox, for which he was, at last, inoculated.

thereby, annihilate all sin and guilt; and those who deny the justice of the sinner's condemnation, must, consequently, annihilate all grace in his pardon: thus they utterly dishonour the Saviour, and turn the grace of God into wantonness. "While they promise men liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage."

But, some time before he underwent that operation, he took a journey to London, where he seemed to have been much in danger of infection from that disorder; on which occasion he wrote me the following letter:—

"London, Nov. 4, 1783.

"Very dear Brother,

"Amidst the confusions of the city, and my fatigues in travelling about it, I cannot forget you. I have been much dispirited, and have a mind to try and cheer myself, to-night, by writing to my friend, the remembrance of whom gives me pleasure. Perhaps, I may have nothing to say, that will be equal in value to the postage of a letter; but, however that may be, I must write, to ease my mind. I have been, for this week past, thinking of little else but *dying*. On Wednesday, October 29, I accidentally went into a house, where had been the small pox. A young man had just recovered, so as to get out into the air. I smelt something disagreeable, which made me inquire, and then I received this information. I was not affrighted, though pretty much affected. I have not been distressed, yet cannot put all such thoughts from my mind, as that I may have the small pox, and perhaps, die in London, and so see my friends no more. On the other hand, these may be all mere thoughts. But I have, to-night, been reading Mr. Macgowan's *Death a Vision*; and, what with my own case and that together, I am as if one half of me was in another world. I feel myself reproved by what I have read, for my attention to my dear wife and children, before the church of God. I must own, if it be to my shame, that these have been, more than any thing, near my heart, when I have thought of dying: though, on the other hand, I feel loth to go out of the world, without having done more than I have yet done for the cause of Christ. I have not written any thing of this kind to Kettering, nor must you let it be known to any one but yourselves."

Some references have already been made to what was supposed to be a slight paralytic affection of his cheek, in 1793; concerning which, he wrote to me thus:—

"Kettering, Feb. 8, 1793.

"..... My face is much better. I ride out every day, and find the use of my eye and lips return daily. God grant, that my powers, if preserved, may be laid out for him. I bless God, I never enjoyed more peace and communion with him in my life, than within the last three quarters of a year. I find it of great use to my own soul, to be engaged in some disinterested undertaking, for promoting the kingdom of Christ; and to have a portion of affliction, to absorb those superfluous spirits, (as Mr. Thomas, in his letters to Mr. Booth, expresses it,) which, otherwise, are too much for me."

Mr. Fuller's diaries, and his letters to me, as already seen, contain several instances of his mental exercises in the near prospect of eternity; but I have purposely reserved the following for this place.

In 1801, he had a very severe illness, to which he refers, in a letter to me, dated August the 15th:—"I have had a very bad cold, which has prevented my intended journey into Oxfordshire. Last Lord's day, I could preach only once, and that for about half an hour. It has almost taken away my hearing, and is accompanied with some fever. I hoped to be able to go to Leicester next Wednesday, where we had agreed to hold a day of thanksgiving, for mercy to the Mission; but, to-day, the apothecary forbids my going. To-morrow I must preach, but very little. Yet my strength is not much abated: I can sit and write, in moderation. I have been taking medicines for more than a week."

A friend of mine, at Kettering, wrote to me, on August the 19th, and mentioned the following particulars:—"Mr. Fuller had a slight cold, when he set off his journey to Derby, whence he returned, on Friday, July 31; and, having rode some miles in a heavy rain, his hoarseness was much increased, so that his friends would not permit him to attempt preaching on the Lord's day; but, as we were destitute of a supply, one of our members read the interesting accounts just received from India, which were reviving to the hearts of many. The following week, he had medical advice, and found himself rather better. We had a supply in the morning, and Mr. F. delivered a short

discourse in the afternoon. Last week, he went to Ampthill, for a few days, with Mrs. F. her father being unwell. Last Lord's day, one of the deacons engaged in prayer, and Mr. F. delivered two short discourses. But his complaint is not removed. He complains of great oppression on his chest, and has a cough and hoarseness. His friends have persuaded him to consult Dr. Kerr. He is very weak and debilitated, and has much fever. The faculty do not pronounce his complaint alarmingly dangerous; but advise rest. Mr. Suteliff was here yesterday, on his way to a Missionary Meeting, at Leicester, where he will engage supplies for us, for a time. But Mr. F.'s exertions are too much for his health. His friends wish a proper assistant could be found for him, till his constitution is more strengthened. Dear Sir, pray for us, that so valuable a life may yet be continued, if consistent with the Lord's will. He is very languid, to-day, owing to the drawing of a large blister, which Dr. K. ordered to be put on his stomach."

The same friend wrote again, August 26.—" Since I wrote last, Mr. F. continued much the same, till Friday, when he was ordered to take a gentle ride on horseback, if he could bear it, for the benefit of the air. He rode but a little way, and came back much exhausted, but had some refreshing rest at night. On Saturday, he attempted another short and gentle ride, which did not seem to have any good effect. In the evening, he felt great chilliness. The fever came on rather violently, and he had a bad, restless night. I saw him next morning: he was up, in his chair, but very ill; his spirits seemed much depressed; could scarcely speak, or look at any one, without tears. He complained of violent pain and heaviness in his head, considerable fever, a constant nausea, violent cough and spitting, evidently bilious. Dr. Kerr was expected to come within six miles, and wished Mr. F. to meet him; but he found himself totally unable to attempt riding in a chaise. We therefore, sent for the doctor, who came by ten o'clock on Monday morning, and was with him near three quarters of an hour, inquiring particularly into his case. He desires he may be kept composed, and talk as little as possible, and every thing done to exhilarate his spirits, which seem much depressed. He says, it is the effect of vio-

lent colds, taken one after another. He hopes the medicines will take a right effect: if they do not succeed, he advises asses' milk, and a milk diet. He says, 'I hope he will do well; but it will be a long time, and he must, as much as possible, avoid thinking, speaking, or writing.' Yesterday, he had not so much fever, but his cough is much the same. He is very low, which seems the effect of his complaint; but he hopes to be engaged in his beloved work, in a short time. I fear, we shall find he is mistaken. When he was so ill, on Lord's day, he said, 'I know not what the Lord's will is, concerning me; but, sometimes, I am apprehensive he is about to remove me.' That is the only time he has uttered such an expression: it does not seem to be a prevailing idea on his mind. We have prayer-meetings, on his account, every night. O that the Lord may hear, and graciously answer, the prayers of his people! Professor Bentley, of Aberdeen, came here, on Monday evening, hoping to enjoy an hour's conversation with Mr. F. He went, and sat awhile in the room with him, and was gratified with having seen him."

Since Mr. Fuller's death, Mr. Daniel Sutcliff sent me the following extract from a letter to his brother, at Olney, as a sample of Mr. F.'s exercises of mind under affliction:—

"Sept. 1, 1801.

"I am brought very low. Dr. Kerr was here on Lord's day. He goes on with blisters and medicine. My cough is very trying. I get sleep chiefly by means of medicine. An almost continual cough causes an almost continual fever; and this destroys appetite, strength, and spirits. My mind is calm, and tolerably happy. I know whom I have believed. I have no misgivings as to the ground on which I stand: all the misgivings I have, regard myself. I am a poor polluted creature, and have been but an unprofitable servant. I could have no hope but in a Saviour who came to save the chief of sinners. I perceive, many are apprehensive that I am going after dear Pearce. If it be so, I hope to go where he is gone, and to be where he now is! I remember, when riding from London, in June, 1799, just after the sailing of the *Criterion*, when that dear man was wasting away at Plymouth, I was overcome, for miles together, with weeping, and this was the sum of my prayer—*Let the*

God of Samuel Pearce be my God. It is some pleasure to follow such dear friends to glory; but most of all, that Jesus our forerunner is entered into the heavenly places. Whether I follow him now, or afterwards, we shall each follow him soon. Yes, my dear Brother, we shall be with him, unworthy as we are!

"Yours, with undying affection,
"ANDREW FULLER."

On the 9th of September, I had a short letter from himself. "Within a week, (he says,) I feel sensibly better; though the cough is not much abated, and my hearing does not much return. I am still blistered about the stomach. I much wish I had an assistant. I do not know that I have been low-spirited, as Mrs. Timms seems to have thought. I have been very weak, and unable to talk. I have generally been calm, and resigned to God; and sometimes have been tenderly affected in committing my spirit into his hands. I perceived, that many people talked of my case resembling that of Pearce. I never thought them similar; but I felt desirous, that, if it were so, I might go whither he is gone. Some exercises of mind which I had when that dear man was wasting away at Plymouth, recurred to me with much effect. It was then my prayer, and so it is now—Let the God of Samuel Pearce be my God!

"Last Friday night, Dr. Stuart, of Edinburgh, came to see me! To be sure it was unexpected: he stayed over the Lord's day."

On November 4, 1801, he wrote to me, from Oakham, thus: "I ventured, yesterday, to ride with Brother Sutcliff hither, to the ordination of Brother Jarman. It was fine weather while we were on the road; but set in wet soon after we got here, and still continues so. I did not mean to have preached; and, as it is, I dare not go to meeting, but employ myself in writing to you. My health and strength are pretty well recovered; but my lungs are very susceptible of cold, which I expect they will be all the winter. I have administered the Lord's supper once, and spoken in small companies, which required no great exertion, several times, without any sensible injury; but have not yet been in the pulpit."

December 1, he wrote to me respecting a young man to assist him for a time, and observed:—"I never needed an assistant so much. I have preached once a day, for three weeks or a month past. Last night I had a return of fever, and feel its effects to-day."

"—My correspondence is a heavy load. I have lately had a return of bilious fever. I preached once on Lord's day, but that was all. The fever is now nearly subsided."

March 31, 1802, he complained to me; "My lungs are very susceptible of cold, from east winds and damp air. I went to an ordination at Luton, the 18th and 19th instant, and added to my cold."

May 4th, he says,—"My health is pretty well restored." Yet in two following letters, received that month, he mentions his being affected with cold, and remarks, that he could not venture to preach above twice a day.

In October, 1806, he had been considerably unwell, but found benefit by riding on horseback, about twenty miles a day. "I am just arrived in London, (said he, October 6,) and find the journey has been useful. But a little fever remains. I mean to stop here a few days, perhaps about six, riding out into the country every day, and then to return home. I do not preach during this journey."

He wrote from Kettering, on the 23d.—"My health is somewhat restored. I hope to preach once, next Lord's day. My greatest danger lies in losing my rest in the night, which is the effect of application in the day; and when this is the case, I have a fever for a day or two. I have been pretty comfortable for several days. I can arrange the journals and letters from India, for No. XVI. I hope, without hurting myself."

"Jan. 27, 1808.

"I last night returned from Leicester, with a strong fever upon me, through excess of labour. I am a little better, to-day. My Apology for the Mission would have been finished by this time; but there are new pieces come out, as full of wrath as possible, which I am told I must notice. I am really distressed with public and private labours."

"March 19, 1808.

"I got a fall, yesterday, from a horse, which has much bruised my side, through my falling on a large stone; but, having had proper treatment, I hope that nothing of danger will follow. The horse took fright, and stopping suddenly, when on a full trot, threw me over his head. The stone went just against my ribs, near the heart, and for some time, I was unable to rise. It is now very sore, but nothing is broken."

"May 4.

"I have been very ill, since my return from London. The jar of the coach renewed the soreness occasioned by my fall from the horse; nor is it yet fully removed. I am obliged to keep very still, and refrain from all violent motion."

"May 31, 1811.

"I have been unwell, for the last two months. I have not preached since April 21. A bad cold first affected my lungs. A fever hangs on me, which frequently keeps me awake whole nights. I hope to see brother Sutcliff to-morrow, with whom I shall consult about the northern journey. I see no probability of my being able to go, and to preach during the journey. I much wish you and he could go together."

"Pisford, near Northampton, June 5.

"I came hither yesterday, instead of going to the Association. I have agreed, as soon as I am well, to visit Yorkshire; so that you and brother Sutcliff have only Scotland. I am here for three or four days. I have some fever in the night; and, were I to speak for ten minutes, should almost lose my voice."

"June 24.

"Frequent attacks of fever keep me awake nearly whole nights, and render me incapable of preaching. Till this fever is removed, I cannot recover."

By some mistake of a worthy friend, Mr. F. was led to imagine the bills from India to be much larger than they were; and this so affected his mind, as to bring on a return of fever. But, in a few weeks, it was found that the difficulties were not insurmountable.

"Oct. 5, 1811.

"I returned on Sept. 26, I think, essentially better for my journey. The first eight days the fever hung upon me. I had four sleepless nights, and was meditating a return home; but, taking a pill every morning, for about a week, I got good nights, the fever left me, and I went on with my work very well. I preached twenty-two sermons in the month, travelled upwards of 600 miles, and collected £645. Going to the Ministers' Meeting, at Northampton, I got wet through, which has left a slight cold on my lungs; else, I am much better than I have been all the summer."

"Nov. 16.

"My lungs are very susceptible of cold. Though I was not, during my journey to London last week, at all exposed to the rain, yet I took such a cold, riding home withinside the coach, (it rained all day,) that I have been obliged to shut myself up all this week. By the means I have used, I feel somewhat better, and hope to be able to preach a little to-morrow.

"I have preached twice to-day, getting our friends to read the Scriptures, and pray, and though somewhat hoarse to-night, yet I am not seriously injured by it."

In May 1812, he took a journey into Wales. Though he was very unwell when he set out, yet his health improved as he went on. He wrote thus, from Abergavenny, in the former part of the time to brother Sutcliff, of Olney:—

"My dear Brother,

"It was not because I forgot your kind request, that I did not write before; but, from being so unwell, that writing has been a burden. I have had much fever, and five or six sleepless nights; no sleep however, in several instances, till three or four in the morning. I have preached only three sermons, since I left home. One at Birmingham, one at Worcester, and one here. I do not find any ill effect from these, as I speak low, and only stand about half an hour. [After mentioning some applauses, and some malignant censures of the Baptists, and the work in which they were engaged, he adds,]

Our wisdom is to be still and quiet, and to mind our own business. For my own part, my afflictions say to me, *Study to show thyself approved unto God.* What empty things are the applauses of creatures, and how idle the pursuit of them! I seem near the end of my course, and hope through grace, and grace only, to finish it with joy. I have no transports, but a steady hope of eternal life, on the ground of my Saviour's death. I feel some freedom in my applications to God in his name. If I should die, I shall be able to say to the rising generation, *God will surely visit you.* A work is begun, that will not end till the world be subdued to the Saviour. We have done a little for him, accompanied with much evil; the Lord grant that that may not be laid to our charge in that day. Love, as due.

"Affectionately yours,

"A. FULLER."

Feb. 5, 1813, he observed to me,—"My health is better, this winter, than heretofore. I am requested to go to London, for a fortnight, about the business of the new charter."

"Sept. 7, 1813.

"I should have written to you, ere now; but seven days ago, I was seized with a strong bilious attack, which has nearly confined me in bed ever since, and from which, though now much better, I am not yet recovered."

"Dec. 27.

"Since my return from Bristol, [from Mr. Rowe's ordination, as a Missionary to Jamaica,] I have been under strong apprehensions, lest the cold which I took in going down should lay me by for the winter. But I had medical advice immediately, and feel now much better."

"June 11, 1814.

"The repeated attacks I have lately had of the bilious colic, have induced me for the present to decline my journey into Essex. Perhaps I may go, if well enough, in September. I have been to Olney, but was afraid to undertake so much preaching as the Essex journey would have required. Brother Sutcliff gets no better. I fear there is little or no hope of him."

"Sept. 18.

"For the last fortnight, I have been laid by, and nearly confined to my bed. I know not when I have had so violent an attack of the bile. I had an inflammation about the liver, the effects of which are still upon me, so that I can scarcely walk. I hope to get out to meeting once to-day. I know not what to do about the Missionary Students, [who had been under the care of brother Sutcliff,] being utterly unfit to entertain care of any kind. I thought it best to let them come to you. Here I must leave it. The writing of this letter has overcome me."

I have by me one and twenty letters, written this year, and nine written in 1815: but in one of them, dated March 20th, he says,—"I am now so ill, that I can hardly write a letter."

April, 2, 1815, he says,—"I have been very unwell of late: I have preached but little for some time, and cannot to-day. I have been taking antimonial medicines for my liver complaint, and am brought extremely low."

"April 13, 1815.

"I have had a very strong attack of the fever; nor is it yet removed, though somewhat abated. For some days, I had several dangerous symptoms. Last night I had the best night I have had for a fortnight. At present, I am not able to travel to Cheltenham; but my apothecary has determined on my going thither, as soon as I am able to bear the journey, which he hopes I may do in about a week. This depends however, on the subsiding of the fever. I do not know any person at Cheltenham. I should be glad to be in a Christian family, and to make them satisfaction. Perhaps you would drop a line thither, to prepare my way. I must take short stages, though I should be four or five days in going. I can only add,

"I am,

"Affectionately yours,

"ANDREW FULLER."

This was the last letter which I ever received from my faithful and invaluable friend, written wholly by himself. I prepared his way at Cheltenham; but he never was able to avail himself of the offer of an excellent aged Christian, (Mrs.

Dunscombe,) to accommodate him at her house. One more letter met me at Birmingham, dictated by himself, and signed *at length*, by his own dying hand. Though it has already appeared in his funeral sermon, and great part of it in other publications, yet I shall insert it in this Memoir, after transcribing a few particulars, communicated by his family, respecting his last illness.

The commencement of his disorder, they observe, may properly be dated back to September, 1814. After preaching, on Lord's day morning, the 4th of that month, he was seized with the usual symptoms attendant upon a bilious complaint; but having been accustomed to such attacks, danger was not, at first apprehended. In a day or two, however, the disorder instead of subsiding, assumed a more serious aspect. The progress of this affliction, and his partial recovery from it, are described by himself, in a letter to a friend, dated Sept. 30.

"Since I saw you, I have been brought very low. About a month ago, I had a bilious attack, from which, having often had it before, I expected no serious consequences; but, after two or three days, I was seized with a violent inflammation, I suppose, in the liver. I had a high fever, was bled, blistered, and confined to my bed for a week. I took calomel medicines. After this, the fever abated, and my medical attendant considered the danger as over. My appetite has returned, and I have been out in the air pretty much; but the soreness in my right side is still such, that I know not how to sleep upon it, and my strength recruits very slowly."

After this, his health gradually increased, so as to enable him, in some degree, to renew his pulpit labours; and he even attempted a journey into some parts of the north of England, which he had not been able to visit on a Missionary tour in the preceding summer. He set out on the 10th of October, accompanied by two young ministers, Messrs. Blundel and Mack, from Northampton and Clipstone; but by the time he had reached Newark, he had a return of feverish symptoms, on account of which, he was obliged to leave them to proceed without him, and to go back to Kettering.

Soon after this, in a letter to another friend, he says,—"I have preached only twice for the last five or six weeks; but am gradually, though slowly recovering. Death has swept away almost all my old friends; and I seem to stand expecting to be called away soon. It matters not when, so that we be found in Christ."

In another letter, written about the same time, he says, "Brother Sutcliff's last end was enviable: let mine be like his! Death has been making havoc of late, among us. Yesterday I preached a funeral sermon, if so it might be called, for three of the members of our church lately deceased. I feel as one who has the sentence of death in himself, and whose great concern it is, whether his religion will stand the test. Almost all my old friends are either dead or dying. Well; I have a hope that bears me up; and it is through grace. In reviewing my life, I see much evil. God be merciful to me a sinner!"

On Nov. 5th, he said: "I mend a little, keeping free from all fatigue and wet weather. But I can preach only once a day: twice leaves a soreness in the place where the inflammation was. I feel the force of Eccl. xii. 1. last clause; and have lately preached with much feeling on Psa. lxxi. 9. 'Cast me not off in the time of old age; forsake me not when my strength faileth.'"

In the month of December, though far from well, he took a journey to London, and was advised to go to Cheltenham; with which advice he was inclined to comply, but wished to defer it to a milder season. In the mean time, he made use of a saline medicine, as a substitute for the waters, and thought he derived benefit from it.

Feb. 1, 1815, he wrote to his brother Robert Fuller, of Isleham, as follows:—". . . . Well; the Lord liveth, and blessed be my Rock! I am conscious of no wicked way in me; but I feel myself to be an unprofitable servant. We shall soon finish our course: may it be with joy! If I am able next summer, it is in my mind to take a tour eastward, to Wisbeach, Lynn, Fakenham, Norwich, Yarmouth, and some other places in Norfolk and Suffolk, and to return by Isleham and Soham; but perhaps, I may prove like Sampson, who went out to do as

at other times, and wist not that his strength was departed from him."

March 19, he wrote a long letter to Mr. Hinton, of Oxford, chiefly on Missionary concerns. It breathes, throughout, an ardent concern for the prosperity of our own Mission; while it expresses his joy at the success of the London Mission in the southern hemisphere; and then, alluding to recent political events, he adds:—"The direction which things have taken for the last two years, may appear favourable to popery; but it is only that it should be destroyed for ever. These tides in human affairs, like the flux and reflux of the ocean, will wash away those things which it is in the purpose of Heaven to destroy. The antichristian power may rise and fall repeatedly, before it falls to rise no more." In this letter he makes no mention of his illness.

But, though his complaint was checked for a little time, yet it returned upon him in this month, (March,) with aggravated symptoms. Having engaged to attend the ordination of Mr. Mack, at Clipstone, on the 29th, he previously put himself under medical advice, for eight or ten days, that he might be able to fulfil his engagement. He preached to the church from 3 John 8.—"We therefore ought to receive such, that we might be fellow-helpers to the truth." Although he travelled in the easiest manner possible, there is reason to believe, that the fatigue of the journey, and the exertion of preaching to a crowded audience, tended greatly to increase his disorder. Notwithstanding this, he preached at home, the next Lord's day afternoon, April 2d, from Isa. lxvi. 1. 2.—"Thus saith the Lord, The heaven is my throne, and the earth is my footstool," &c. This was his last public exercise, and will long be remembered, for the earnestness and solemnity with which it was delivered.

His thoughts were now directed to Cheltenham, and arrangements were accordingly made for the journey. His friends anxiously wished him to go, and kindly united in a present, to make the journey easy to him. But the disorder now made such rapid progress, that it was obliged to be relinquished, as impracticable.

Dr. Kerr, an eminent physician, at Northampton, who was sent for, told my sister on his return, that he was satisfied his liver was as black as his hat, and as hard as the table.

In a note to a friend at Kettering, who was prevented by illness, from visiting him, he thus writes, April 19th:—"I am ordered to go next Monday for Cheltenham. I should be happy to come and see you before I go; but, whether the weather and my affliction will permit, I know not. When I shall return is uncertain. The Lord's supper must be suspended. My times are in the Lord's hands: but to me all is uncertain."

On April 28, he dictated the following letter to me, written by Mr. John Fuller, and subscribed by himself:—

"My dearest Friend,

"We have enjoyed much together, which I hope will prove an earnest of greater enjoyment in another world. We have also wrought together in the Lord's vineyard, and he has given us to reap together in his vintage. I expect this is nearly over; but I trust we shall meet and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my Heavenly Father giveth me to drink. Without experience, no one can conceive of the depression of my spirits; yet I have no despondency. I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature; but Christ is an almighty Saviour. I have preached and written much against the *abuse* of the doctrine of grace; but that doctrine is all my salvation and all my desire. I have no other hope, than from salvation by mere sovereign, efficacious grace, through the atonement of my Lord and Saviour. With this hope, I can go into eternity with composure. Come, Lord Jesus! come when thou wilt! Here I am; let him do with me as seemeth him good!

"We have some, who have been giving out, of late, that 'if Sutcliff, and some others, had preached more of Christ, and less of Jonathan Edwards, they would have been more useful.' If those who talk thus, preached Christ half as much as Jonathan Edwards did, and were half as useful as he was, their use-

fulness would be double what it is. It is very singular, that the Mission to the East should have originated with men of these principles; and without pretending to be a prophet, I may say, if ever it falls into the hands of men who talk in this strain, it will soon come to nothing.

"If I should never see your face in the flesh, I could wish one last testimony of brotherly love, and of the truth of the gospel, to be expressed by your coming over, and preaching my funeral sermon, if it can be, from Rom. viii. 10. I can dictate no more, but am

"Ever yours,

"ANDREW FULLER."

This letter I received at Birmingham, where I preached April 30th; and gladly would I have gone on to see him once more, had it not been at a time that I could scarcely be spared three or four days longer, with any propriety; especially as I might have to take a second journey to Kettering, immediately after the first, or be detained there by his death. Besides, I found his weakness was so great, that I had no expectation of hearing above a sentence or two from his dying lips; and I felt that the interview in such circumstances, would be more than I could well sustain. I met a friend from Northampton, who had seen him a few days before. He had asked him, if he wished to see me; but the reply was, "He can do me no good." I gave up therefore, all hope of seeing his body till the resurrection of the just. May my spirit be with his spirit, now made perfect, as soon as whatever God has allotted me to do for him on earth is finished!

On the afternoon of the same day on which he dictated my letter, he told one of the deacons of his church, that his bodily depression was so great, that it appeared to himself as if he could not live. His friend replied, "I do not know any person Sir, who is in a more enviable situation than yourself; a good man on the verge of a blessed immortality." He modestly acquiesced. He then lifted up his hands, and exclaimed, "If I am saved, it will be by great and sovereign grace;" which last words he repeated very emphatically,—"*by great and sovereign grace.*"

His dear friend, Mr. Burls, of London, saw him the day before his death; but, on account of his almost unintermitted bilious vomitings, with which he had been afflicted for some days, he could scarcely speak to him.

With regard to the state of his mind under his affliction, he was favoured with a good degree of calmness and resignation; but, during the last month, he became unable to converse, unless in detached sentences. He seemed, as it were, to have *done all*, and *said all*, and to have nothing to do but to die. On the night of the 9th of April, he sat up in his bed, and spoke, in a most affecting manner, about some domestic concerns. When his mind was set at rest upon that subject, he did not discover any farther anxiety about it, but expressed himself, as follows:—

"I feel satisfaction in the thought, that my times are in the Lord's hands. I have been importuning the Lord, that, whether I live, it may be to him, or whether I die, it may be to him. Flesh and heart fail; but 'God is the strength of my heart, and my portion for ever.'"

April the 11th, he said, "Into thy hands I commit my spirit, my family, and my charge: I have done a little for God; but all that I have done needs forgiveness. I trust alone in sovereign grace and mercy. I could be glad to be favoured with some lively hopes, before I depart hence. God, my supporter and my hope, I would say, 'Not my will, but thine be done!'

> 'God is my soul's eternal rock,
> The strength of every saint.'

I am a poor sinner; but my hope is in the Saviour of sinners."

At another time, when speaking of the probable issue of his disease, he said, "But I am not dismayed; God is my soul's eternal rock." And again, "I know in whom I have believed: he is able to keep that which I have committed to him against that day. I am a poor sinner; but he is a great Saviour."

May 2.—"My God, my Saviour, my Refuge, to thee I commit my spirit—take me to thyself—bless those I leave behind."

He said, more than once, "My breath is corrupt, my days are extinct." He would frequently say, during his affliction, "My mind is calm—no raptures—no despondency."

About nine days before his death, while attempting to get up, as he sat on the bedside, he said, "All my feelings are sinking, dying feelings!" Seeing his wife affected, he said, "We shall meet again!" and added, "It will be well!" He was then going into the warm bath, and, while in it, was a little refreshed. He observed, to his medical attendant who had just called in, "I never before recollect to have had such depression of animal spirits, accompanied with such calmness of mind." He observed, in reply, "It was a glorious thing;" and spoke of it, then and afterwards, as a remarkable instance of the power of religion, in supporting the mind under such circumstances; as he had known persons, of the best regulated minds, sink almost into despair, under such disorders.

At another time, when something was said to him about resting, he answered, "There is no rest for me." It was replied, "There is a rest remains;" to which he assented.

When under great anguish, he, one day, said to one of his sons, "All misery is concentrated in me!"—"Bodily misery only, I suppose, father?"—"Yes: nothing else."

But the expression which he used to Mr. Blundel of Northampton, was the most characteristic of any of which I have been informed:—"My hope is such, that I am not afraid to plunge into eternity!"

On the Lord's day morning on which he died, May 7, 1815, he said to his daughter Sarah, "I wish I had strength enough" . . . . . She asked, "To do what?" He replied, "To worship, child."

Soon after, his daughter Mary entering the room, as soon as he understood who it was, he said, "Come, Mary, come and help me." He was then raised up in bed, and for the last half hour, appeared to be engaged in prayer. His children surrounded his bed, listening attentively, to catch, if possible, the last words of their dying parent; but nothing could be distinctly heard, but "Help me!" which words were repeated several times. Then, with his hands clasped, and his eyes fixed upwards, as in the attitude of prayer, he sunk back, sighed three times, and expired.

I add an extract of a letter, from the Rev. J. K. Hall, his assistant and successor, to Mr. Isaac James, of Bristol, dated May 9, 1815.

"I intend to fill this letter with news; though, as it will chiefly relate to Mr. Fuller's death, it will be news of a doleful kind. You have heard, I suppose, that this great and good man, departed this life about half past eleven, last Lord's day morning. I was, at the time, preaching from Psa. xxiii. 4—'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' &c. He experienced what, at that moment, I was attempting to describe. Mr. Toller, the Independent minister, was, at the same time, preaching from Psa. lxxiii. 26—'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' As soon as we left our places of worship, every individual in the town probably heard the afflictive words, 'He is gone! He is gone!' and the melancholy news was soon despatched to different parts of the kingdom. As I had to preach in the afternoon, you may easily suppose, that this circumstance would increase those feelings which I could not prevent on so solemn an occasion: I preached from Isa. ix. 6—'And the government shall be upon his shoulder.' This was the text from which Mr. Fuller preached, when he returned from my grandfather's funeral.

"Mr. Fuller's illness has been severe. His death was occasioned by a liver complaint: and that disease, you know, usually causes a great depression of spirits. It did so in the present case; so that Mr. Fuller felt a great disinclination to seeing his friends. His mind was not unhappy; nor had he any distress in the prospect of eternity; but his animal spirits were very low, and his pain and restlessness were extreme. He derived all his support from the hope of divine mercy, through Jesus Christ. On a review of his life, he appeared to feel himself to be a great sinner, and had such a jealousy of his having been influenced by a mixture of motives, that he could not derive much consolation from what he had done. At the same time, he had such a reliance upon Christ, and so good a hope, that he knew whom he had believed, and was persuaded that he was able to keep what he had committed to him against that

day. He was sensible to the last. The day on which he expired, he said, 'I wish I could worship.' A little before death, he seemed to have less pain, and, for some time, appeared, by the motion of his lips, to be engaged in prayer. Towards the last, he sat up in his bed, groaned, sunk back, and after three sighs, calmly expired. The funeral is to be next Monday. I shall not send this off, till it is over. You know that Dr. Ryland, by Mr. Fuller's request, is to preach; and my uncle is to deliver the funeral oration."

Tuesday Afternoon, [May 16.]

"Mr. Hall has resigned to me (says Mrs. Hall,) the task of finishing this letter; but, as the mail will leave Kettering very soon, I can do little more than just mention, that the last sad tribute of respect was, yesterday evening, paid to the remains of the great and good Mr. Fuller. The crowd which attended was immense. All the ministers in the town were invited, both Churchmen and Dissenters—Mr. Toller, Mr. Hogg, Mr. Bugg, with Mr. Brown and Mr. Towers, the Methodist preachers. No formal invitation was sent to any minister in the country; it being difficult to know where to draw the line: but numbers were attracted to the spot, by motives of respect and affection. Mr. Grimshaw, a clergyman of the Establishment, came, on purpose, from Bedford. Mr. Hinton, of Oxford, and many others, with whom I was not acquainted, were there. I went to the meeting through Mr. Fuller's house (the doors not being open quite so soon,) at three o'clock in the afternoon. About a quarter of an hour afterwards, the crowds assembled at the doors were admitted: the rush of people was astonishing; but no one, that I have heard of, received any injury. It was supposed, there might be 2000 persons. The galleries were propped in several places, to prevent any accident; and I am happy to say, there was not the slightest alarm. A quarter before five, the funeral procession entered. The coffin was placed in the table-pew; the mourners in the seats on the right hand of the pulpit. Mr. J. H. first gave out a hymn. Mr. Toller then engaged in prayer, with great fervour and devotion: another hymn was sung. Dr. R. preached, from Rom. viii. 10. and Mr. Robert Hall, preceded by another hymn, delivered the

funeral oration. The corpse was then carried out and interred. A few words only were spoken, by Dr. Ryland, after the body was put into the grave."

On the Sabbath after Mr. Fuller's death, the day before the interment, his friend Mr. Toller delivered a discourse on the occasion, to his own people, from 1 Kings xiii. 30.—"Alas, my brother!" He afterwards, in compliance with the wishes of the family and friends of the deceased, delivered it to Mr. Fuller's congregation; and the following extract from it is inserted here, with his permission:—

"With regard to the much-respected friend and Christian minister, lately removed, it might appear unbecoming and indelicate in me to enter far into his character and case; particularly as this will be done to so much greater advantage on the approaching day: but thus much I could hardly satisfy myself without advancing, on this occasion.

"I trust, I am sincerely disposed to join in the general and just tribute which his friends and the public are disposed to pay to his abilities, his sound sense, and solid understanding, and to his unwearied diligence and unconquerable ardour in supporting and pursuing the interests of the best of causes; and that, not only in the common duties of his profession, but, more particularly, in the propagation of Christianity in the foreign climes of India. Perhaps no individual, next to the unequalled Carey, no individual, at least at *home*, has done so much to promote that cause; and, considering the few advantages of early education which he enjoyed, the eminence to which he has risen, the influence he had acquired, and the means of usefulness which he has collected and secured, are so much the more extraordinary, and reflect the greater credit on his memory. The variety and compass of his writings, though all bearing on one grand point, yet serve to show what sheer abilities, sound principle, ardent zeal, and persevering application can do. I have read his works, (some of them more than once,) with much satisfaction, and I trust, some improvement: that that improvement has not amounted to more, ought to be attributed to myself. I have not a doubt, but that they have been of real and extensive use in the Christian church, in support of

the radical principles of evangelical religion, and will continue to be so after his dust shall mingle with the 'clods of the valley.' It is a satisfaction to me, to reflect, that, in the great leading views of vital Christianity, he expresses very nearly my own sentiments; though it is not to be expected, that persons who think for themselves on sacred subjects, should, in every point, 'see eye to eye.' You will not, therefore, expect, that I should profess myself able to subscribe to every article in his theological creed: still, however, it is a pleasure to me to reflect now, that, differing only on points of subordinate importance, wherever that was the case, we always *agreed* to differ.'

"Though living in the same town, engaged in the same profession, and that under the banners of different denominations, for about thirty years, I do not recollect, that ever an angry word passed between us, or a single jar occurred, by our means, among our respective connexions. At the same time, I would not mention this in the spirit of a vain compliment, either to him or to myself; but desire to be deeply sensible of a thousand deficiencies and errors, in other respects; nor would I be understood, in a servile spirit of fulsome flattery, as representing him as a *faultless* character, or holding him up, in all respects, as a model of the Christian temper and disposition; for, alas! of whom can you say, 'Be ye followers of him,' unless you insert the restrictive clause—so far as he was 'a follower of Christ.'

"While, then, I think him an eminent loss to his family, a general loss to society and the church of Christ, and, perhaps, an irreparable loss to his own denomination; I trust I can, with truly Christian cordiality, follow him up to the footstool of his Master's throne, and congratulate him on that 'Well done, good and faithful servant,' which, I have no doubt, he has received.

"I conclude, with remarking, that in no one point, either from his writings which I have read, or the sermons I have heard from him, or the interviews and conversations I have had with him,—in nothing can I so fully join issue with him, as in the manner of his *dying*. Had he gone off full of rapture and transport, I might have said, 'O let me die the triumphant

death of the righteous !' But it would have been far more than I could have realized, or expected in my own case : but the state of his mind, towards the last, appears to have been, if I may so express it, 'after my own heart.' He died *as a penitent sinner at the foot of the cross.* At my last parting with him, I shook hands with him twice, and observed, with some emotion, not expecting to see him more, 'We have lived harmoniously, many years, in the same place ; I trust we shall, one day, meet above.' I think the last religious sentence he dropped to me, was, 'Looking for the mercy of our Lord Jesus Christ unto eternal life.' He said to a young minister, 'I have no religious joys ; but I have a hope, in the strength of which I think I could plunge into eternity.'

"Being reminded of his Missionary labours, he replied, 'Ah! the object was unquestionably good;' but adverted to the *mixture* of motives, to the influence of which we are liable in supporting the best of causes. To another friend, who was congratulating him in a similar style, he replied, 'I have been a great sinner ; and, if I am saved at all, it must be by great and sovereign grace.' Here, the dying minister—the dying friend, speaks all my heart : here, I come nearer to him at his death, than I have ever done through the whole course of his life. The testimony of a Christian conscience is, at all times, invaluable ; but, in the dying moments of a fallen creature, it can afford no more than auxiliary support ; the grand prominent hold of the trembling soul must be 'the golden chain that comes down from heaven.' It is the immediate, personal, realizing application ; it is the broad, palpable hope of salvation for penitent sinners, through the riches of divine grace in Christ Jesus our Lord, that throws every thing else into shades. It is not the voice of congratulation on the best spent life, however just, that is most acceptable, in those awful moments, to pious minds : *that* is often heard with trembling diffidence, and conscious apprehension of contaminating motives and counteracting defects. The sweetest music, in the ears of expiring piety, must be struck from another string : 'This is the record, that God hath given us eternal life, and this life is in his Son—The wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord.'

"In all probability, my bones will be deposited not far from *his:* God grant, that I may die in the same temper and the same hope; and that our spirits may be united in the day of the Lord! Amen."

Thus I have endeavoured faithfully to exhibit the man, in life and in death. He that sees not much to admire, and to imitate; he that does not exclaim, 'What hath God wrought!' who made a poor sinful man so evidently an eminent saint; would not be convinced nor edified by any encomium I could add.

Doubtless, he had his faults; for "in many things we all offend." I might be blind to some of them, although I thought I watched him more carefully than I did any other friend; as being more anxious that he should be right in all points, and more at liberty to speak my mind, if ever I thought him wrong: but whatever they were, he has done with them; and I have done with them. I will deny none that I ever knew; but, if I had known more than I ever did, I would not *needlessly* expose them. I am fully satisfied, that he is now without fault before the throne. His just spirit is made perfect. I long to be as he is. I wish I now were as he was, in all things except those bonds. O that I were well rid of all that he hath laid aside, and were like him in all that is now perfect!

If I knew of his making a golden calf, or in any degree countenancing idolatry, I would acknowledge and reprobate his conduct; or if I knew of his denying his Lord three times over, or even once only, I would both own and lament it. But the sacred writers, though they recorded every material fact impartially, yet did not needlessly repeat and exaggerate the imperfections of upright men,* nor aim to show their own acumen in nicely criticising their characters: their impartiality was real, but not ostentatious. Luke entered into no discussion of the controversy between Paul and Barnabas, though he had full opportunity of knowing one side of the story, and that from far the greatest man of the two: and, as I am not divinely inspired to distinguish accurately who was right and who was

* See 1 Kings xv. 5.

wrong, wherein Mr. Fuller was separated from some who once had a *share* in his friendship, and from whom he thought it his *duty* to withdraw it; I shall leave them to write of his faults, who refused to acknowledge any of their own. Though I may have strong grounds for an opinion on that subject, yet I am not eager to show them. I leave such things to an infallible Judge.

All who have read my funeral sermon for Mr. Fuller, can judge for themselves, whether I have represented him there as "more exempt from the infirmities of our corrupted nature than was the father of the faithful." From such critics as have already insinuated this, and who despise all *disinterested love*, even of Him who is altogether lovely, it were folly for any one, who has neither the means nor inclination to purchase their favour, to look for "candour and fairness." But charges which are not confirmed by my own conscience, I entirely disregard.

Some of my friends may think it was needless to have inserted these remarks, as the whole of this volume will sufficiently show that I wished to write the actual life of my dearly beloved friend, and not his panegyric. By the grace of God he was what he was; and now the work of grace is perfected.

Let grace be admired and magnified for ever, Amen!

APPENDIX.

CONTAINING, AMONG OTHER ARTICLES, CONVERSATIONS WITH EVANGELICAL CLERGYMEN, ON ESTABLISHMENTS, DOCTRINE, &c.—AN INSTANCE OF MR. FULLER'S SOUND JUDGMENT, AND INFLEXIBLE INTEGRITY—ANECDOTES—HIS ORIGINALITY—HIS APPRECIATION OF THE WORKS OF ART—BRIEF HISTORY OF THE BAPTIST CHURCH AT KETTERING—HINTS AS TO MR. FULLER'S DISCHARGE OF HIS PASTORAL DUTIES; IN WHICH IS CONTAINED A LETTER TO ONE OF HIS MEMBERS AGAINST ANTINOMIAN DELUSIONS—INSCRIPTION ON A TABLET ERECTED TO HIS MEMORY.

I RESERVE for this place, some things, the connexion of which I wish to conceal, that the place where they occurred, and the persons to whom they refer, may not be known; with some other particulars that I could not so easily introduce in the preceding Chapters.

Of the former kind, is the following.—He was once conversing freely with an Evangelical Clergyman, soon after the publication of Mr. Overton's *True Churchman*, when that work happened to be mentioned. The Clergyman observed, That he understood many Dissenters considered some things in it, as severe against them. Mr. Fuller said, "I suppose you mean, in calling them schismatics." "Yes; in part," said the other. Mr. Fuller replied, "I never felt it; for it did not appear to me to be aimed to hurt us, but merely to screen himself, in the eyes of his superiors, from the suspicion of favouring us." He added also, "It did not hurt me, because I perceived no justice

in it. The term schism is *relative*, and has reference to the society from which the separation is made. Now before you can fix the guilt of schism* upon us, you must prove, (1.) That the Church of England is *a* true church; yea more, (2.) That it is the *only* true church in the kingdom."

At another time he had a free conversation with certain very respectable Clergymen, which I purposely have reserved to be thus separately introduced, without reference to place or names; choosing rather to disappoint curiosity, than to betray Christian confidence.

The *first Clergyman*, after saying many friendly and respectful things, said in a tone of familiarity, "I had almost thrown your *Gospel its own Witness*, aside, owing to what you said against Establishments in the Preface." *F.* "Why Sir, could you not have construed it as the *British Critic* has?" 1 *C.* "How is that?" *F.* "I think they say to this effect: 'The Author protests against Establishments of Christianity, *for political purposes:* but, as ours assuredly is not for such ends, he cannot mean that; and therefore, we recommend it to our readers.' *Both* replied, "We apprehend they construed you more favourably than you deserved." *F.* "Well; it seems then, I should have put it at the end, instead of the beginning of the book." 1 *C.* "I see you do not approve of Establishments." *F.* "I do not Sir." 1 *C.* "Well; I am persuaded we are greatly indebted to ours." *F.* "The friends of Christ would be such, without it." 1 *C.* "True; but the enemies would not be kept in such decency." *F.* "I was riding, last night, from ——— to ———, with a drunken sea-officer; passing through ———, he pointed to the cathedral, and said, "That is our *relision* . . . we are all for *relision!*" 2 *C.* "Ah! that was honey to you." *F.* "I felt for the poor man." 2 *C.* "You

* Some, who are often exclaiming against the evil of rending Christ's seamless garment, take it for granted, that the crime must lie exclusively on those who take hold of the *skirt*, and not attach to those who pull ever so violently at the upper end of the robe. But, surely the fault of the *rent* may be as much on their side who *impose* terms of union not authorized by the Head of the Church, as on those who *scruple* conforming to them. R.

think hard of Bishop Horsley?" *F.* "I do." 2 *C.* "I think his remarks about Sunday schools have been made too much of; he does not condemn the institution, but the abuse of it." *F.* "He represents village preaching as a political measure, and as pursued by the *same men* as formerly cried up rationality; which is absolutely false." 1 *C.* "He had heard some things of Dissenters." *F.* "Yes; and I have heard some things of Yorkshiremen." 2 *C.* "What, that they are bites?" *F.* "Well; and would it be fair to condemn all the natives of that county upon hearsay?" 1 *C.* "He is a man of a bad temper." *F.* "I have heard that he is after all, an infidel: I do not know how true that may be; but he is a violent man, and full of misrepresentation." 1 *C.* "What he has said of the body of the Dissenters being turned from Calvinism, is true of the old Dissenters: those that you now call the body of your people, have come from the Church." *F.* "That may be true, in part, especially respecting the Presbyterians, but not of the Independents or Baptists; and we can account for the decline of Presbyterianism in England, on the ground of their Pædobaptism." [All laughed, as though they should say, 'Bravo! How is that?'] *F.* "The old orthodox English Presbyterians made so much of their *seed*, and the dedication of them to God, as they called it, by baptism, that *presuming* on their conversion, they sent them to seminaries of learning, to be ministers before they were Christians; and as they grew up being destitute of any principle of religion, they turned aside to any thing rather than the gospel. The effect of this was, some of the people, especially the young and graceless, followed them; the rest have become Independents or Baptists." 1 *C.* "All your old places that were opened at the Revolution, are now Socinianized." *F.* "The Presbyterian places are mostly so; but we do not mind the places being Socinian, as long as the *people* have left them. As to the body of our people coming from the Church, it is little more than fifty years since the Church was almost destitute of serious ministers and people; yet there were at that time, perhaps, nearly as many serious Dissenters as now."

CONVERSATION ON DOCTRINE.

First C. "There are different shades of Calvinism, I suppose, amongst you?" *F.* "Yes; there are three by which we commonly describe; namely, the *high*, the *moderate*, and the *strict* Calvinists. The first are, if I may so speak, more Calvinistic than Calvin himself; in other words, bordering on Antinomianism." 1 *C.* "Have you many of these?" *F.* "Too many." 1 *C.* "Do they not reckon you a legal preacher?" *F.* "Yes; at this very time, I am represented throughout the religious circles of London, as an Arminian." 1 *C.* "On what ground?" *F.* "What I have written in a note in the *Gospel its own Witness.*" 1 *C.* "I remember that note. I and my friends approve of it, and think it agrees with the doctrine held by our Church. But what do you call a *moderate* Calvinist?" *F.* "One that is half Arminian, or as they are called with us, Baxterians." 1 *C.* "And what a *strict* Calvinist?" *F.* "One that really holds the system of Calvin. I do not believe every thing that Calvin taught, nor any thing, because he taught it; but I reckon strict Calvinism to be my own system."

I think the following instance of his sound judgment and inflexible integrity well worth recording.

A preacher, (I shall not say at what place or time,) had fallen into temptation. Brother Fuller, Sutcliff, and another worthy minister,) whom I shall not name, lest it should prove a clew to the whole story,) were consulted by some of the principal people; on which Mr. F. wrote thus:—

"He is, I find, very open, and has not been guilty of completing the crime; but what he has done, he allows was 'foolish and wicked.' It is so much divulged, that there is no hope of its being concealed. He professes to have repented, and to have *received divine forgiveness*. Some seemed inclined to restore him to his work, on that ground. At present he is only silenced by desire of some of the chief friends to the cause, without any church act. Mr. ——— seemed to lean to his restoration. He alleged, that the minister was a man of spirit; and considering himself as a penitent, and as called to the work

of the ministry, he would preach somewhere; if not in the old place of worship, yet probably in the neighbourhood, and thus would divide the church. He himself has said, he *could* divide the church, &c. I replied, Suppose he has repented, yet there is a sort of *atonement* necessary in cases of public scandal. I endeavoured to argue from Numb. xii. 14.—'If her father had but spit in her face,' &c. and from the case of the Corinthian fornicator, concerning whom Paul *determined what should be done, without any proviso concerning his penitence;* also from the case of David, that seeing he had sinned publicly, and dishonoured God's name, God would bear testimony against him, *before the sun.* In short, the same arguments that would prove the insufficiency of repentance without an atonement to God, would prove the point in hand. But, in the second place, it seemed to me doubtful whether he *did* repent. I did not like his *talking* of his repentance; nor yet of his having received divine forgiveness; and still less his saying, that he *could* divide the church. My advice was, therefore, '*Try* the sincerity of his repentance, at the same time that you bear open testimony against what cannot be kept secret. If he repent, he *will not* divide the church: if he attempt it, infamy will cover him, and you will be justified. If he be of a proper spirit he may be restored; and, if you should be provided with a minister, he may go elsewhere. If you cover it over now, it will be another such affair as ———'s and ———'s, who each professed repentance, and to have received forgiveness; whereas, if after bearing open testimony against it, you restore him, though it be in twelve months, there would be but few churches in the kingdom that would then object to his character.' It was asked, What in the mean time could be done for his family? The answer was, 'That is a question that may be considered separately, but ought to have no weight in determining this.' Brother Sutcliff concurred in these sentiments, and Mr. ——— came into them: we were, therefore, of one mind in advising the church to exclude him."

I have transcribed this, as an instance of his decision and fidelity, and could adduce many others, if it were possible to conceal the parties, and avoid giving pain to their surviving friends.

I will add here a few anecdotes of my dear friend, which I had not an opportunity of introducing before.

Several years ago, a friend had taken him to the Bank, where one of the clerks, to whom he had occasion to speak, showed him some *ingots of gold.* Mr. Fuller seemed to tarry as he balanced one of them in his hand, while his companion was in haste to be gone. Thoughtfully eyeing the gold, he said, as he laid it down, " how much better is it to have this in the hand, than in the heart !"

Originality was certainly one of his distinguishing characteristics. The following anecdote will illustrate, and partly account for, this feature in his character, which his friends had so often occasion to remark and admire. While travelling in the North, on one of his Missionary tours, in the course of conversation, the name of Dr. Benjamin Franklin having been introduced, Mr. Fuller's friend remarked that he had a philosophical mind, or, that he was a philosopher from his youth.—" Well ; (said Mr. F.) what do you call a philosopher, or in what respect was he one ?" " O ! (said his friend,) he seems to have made rules for himself in childhood, which regulated him even in old age." On this Mr. F. replied, " If this be any mark of a philosopher, you will make me one. My father (he continued,) was a farmer, and, in my younger days, it was one great boast among the ploughmen, that they could plough a straight line *across* the furrows or ridges of a field. I thought I could do this, as well as any of them. One day I saw such a line, which had just been drawn, and I thought, ' Now I have it.' Accordingly, I laid hold of the plough, and, putting one of the horses into the furrow which had been made, I resolved to keep him walking in it, and thus secure a parallel line. By and by, however, I observed, that there were what might be called wriggles in this furrow ; and when I came to *them*, they turned out to be *larger* in mine than in the original. On perceiving this, I threw the plough aside, and determined *never to be an imitator.*"

Mr. Fuller perhaps, might have possessed a greater taste for the works of art, without injuring his spirituality of mind ;

but he seemed in this respect, to differ from one of our Lord's disciples, mentioned Mark xiii. 1. as the following anecdote will show :—The first time he passed through Oxford, he was conducted by a friend, to see the principal buildings of the University. He viewed them with little emotion ; and, on being requested to notice one object of peculiar interest, he said, "Brother, I think there is one question, which, after all that has been written on it, has not yet been well answered." His friend desiring he would name the subject, he said, "The question is, What is justification?" It was immediately proposed to return to the fireside, and discuss the subject ; to which Mr. F. gladly acceded, saying, "*That* inquiry is far more to me than all these fine buildings." Decision of character was as eminent in him as in the illustrious Howard, of whom a living author has so justly said, that "as invisible spirits who fulfil their commission of philanthrophy among mortals, do not care about pictures, statues, and sumptuous buildings ; no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life."

A BRIEF HISTORY OF THE BAPTIST CHURCH AT KETTERING.

Mr. John Maidwell, A.M. born at Geddington, and educated at Cambridge, preached in the Church at Kettering, from 1650, till he was ejected, in 1662. After his ejectment, he often preached in his own house, and other houses in Kettering, for thirty years ; in the latter part of which time, he opened a meeting-house, became pastor of an Independent church, and had a considerable congregation. He died January 9, 1692, aged 83. He was succeeded by Mr. Thomas Milway, October 29, 1696. Mr. William Wallis, one of the elders, and some other members of the church, withdrew, and formed themselves into a Baptist church, of which Mr. Wallis was chosen pastor. We are told in the life of Dr. Gill, that a sermon of this Mr. Wallis, from Gen. iii. 9. 'Adam, where art thou?' proved the means of his conversion, when John Gill was but twelve years of age ; and, as he was born in 1697, this proves that

Mr. William Wallis was living in 1709. Dr. Gill used to speak of him as his spiritual father. After the decease of Mr. William Wallis, he was succeeded by his son, Mr. Thomas Wallis, perhaps about 1715 or 1716. Mr. Thomas Wallis was father to Mr. William Wallis, who died October 12, 1757, and whose funeral sermon, preached by Mr. Brown, from Rom. viii. 39, was printed; at the end of which some account is given of him. He was an eminently wise and godly man, and a great encourager of the cause of Christ. He was father of Mr. Beeby Wallis. It was in the time of Mr. Thomas Wallis, and probably near the beginning of it, that Mr. (afterwards Dr.) Gill, became a member of the church, and was called to the ministry. The writer of the Doctor's life says, that he was baptized November 1, 1716, by Mr. Thomas Wallis. On the Lord's day after his baptism, he expounded the fifty-third of Isaiah, at a private house, (where some of the members of the church met for prayer,) and was soon called to the ministry. Mr. John Brine, who was one of the first fruits of his ministry, joined the church at Kettering, in 1718; and both of them were settled as pastors of churches in London, for many years. Dr. Gill, at Carter Lane, Southwark; and Mr. Brine, at Cripplegate.

Mr. Milway, pastor of the Independent church at Kettering, appears to have died in 1696, and to have been succeeded by Mr. William Terry. Mr. Terry was succeeded by Mr. John Wills, May 5, 1709. Mr. Wills, and a part of the church, withdrew, about 1715, and formed another church. The majority elected Mr. Milway, jun. for their pastor, who was succeeded by Mr. Saunders, in 1721; Mr. Benjamin Boyce, in 1736; Mr. John Fuller, in 1772; and by their present worthy pastor, Mr. Toller, in 1778.

Mr. Wills does not appear to have continued long with the secession. After his departure, they appear to have been without a pastor till January 23, 1724; when Mr. John Wilson, a member of a church at London, was chosen to that office. The majority of this church were now become Baptists; and Mr. Wilson himself appears to have been of that denomination. Mr. Wilson died in 1729.

Mr. Thomas Wallis died in December, 1726. His church continued without a pastor till March 10, 1730; when Mr. Wallis's and Mr. Wilson's congregations having agreed to assemble in one place, (which was exchanged, in 1769, for the place where the Baptist congregation now meet,) the united church chose for their pastor Mr. Robert Hennell, a member of Mr. Noble's church in London, who died in September, 1749.

The following is the succeeding line of pastors. July 9, 1752, Mr. John Brown, who died at Lymington, April 14, 1800. Mr. Brown had resigned, January 24, 1771, and was succeeded November 20, 1771, by Mr. George Moreton, a member of the church at Arnsby; he was obliged, by ill health, to resign in August, 1779, and was succeeded by Mr. Andrew Fuller, October 7, 1783; who was succeeded, a few months after his decease, by Mr. John Hall, the present pastor.

A building on the present site, was converted into a place of worship in 1769, it was enlarged in 1786, and re-enlarged in 1805.

HINTS AS TO MR. FULLER'S DISCHARGE OF PASTORAL DUTIES.

When Mr. F. came to Kettering, in 1782, the church had been destitute of a pastor for three years. Nevertheless, through the Christian zeal and activity of the deacons, (who, as much as in them lay, endeavoured to supply the want of a pastor, by visiting the people, and inviting them to their own houses, for prayer and religious conference,) the members of the church not only kept together, but lived in love and harmony. The work of God, also, in conversion, was not altogether at a stand in the congregation.

Mr. Fuller proved a most diligent and faithful pastor, and considerable success attended his ministrations, which appeared by the additions made, from time to time, to the church. At Mr. Fuller's first coming among them, the church consisted of only eighty-eight members; but, by the divine blessing upon his labours, notwithstanding the removals by death, &c. the

number of members increased, in the space of about thirty-two years, to one hundred and seventy-four.

The following letter to one of the members, will serve as a specimen of his attention to the feelings of his people ;—

"Jan. 1792.

"My dear Friend,

"In many of the workings of your mind, there is some similarity with those of my own, about twenty years ago. You seem to be fluctuating upon the surges of doubt and suspense. I did the same, for some time. I think, that one cause of this, in me, was, my hopes and fears rose or fell, *according as texts of Scripture occurred to my mind.* For example: If such a passage as Isa. xli. 10, ('Fear not, for I am with thee, be not dismayed, for I am thy God,' &c.) was impressed on my mind, I was all joy and transport; but if such a passage as Psa. l. 16, ('What hast thou to do, to declare my statutes, or that thou shouldest take my covenant into thy mouth?') was suggested, I was all dejection, and, perhaps, durst not go upon my knees to pray. I used to think, that when any passage of Scripture was impressed with *weight* upon my mind, it was no other than the voice of God, speaking to me by those words; so that, though the passage, as it stood in the Bible, might be addressed to some other person or case, yet when it was impressed on my heart, I was led to consider it as an address from God to me. Yea, in this manner I used to imagine that God revealed future events to me. If I were praying for the conversion of any person in particular, and such a passage as this were impressed on my mind at the time—'In her month they shall find her,'—(Jer. ii. 24.) I concluded, that God would, sometime, convert that person: or, if such a passage as this—'Pray not thou for this people,' &c. (Jer. vii. 16.) I should have concluded that they would not have been converted, and so have left off praying for them.

"After a while, I began to suspect whether this way of taking comfort, or of casting it away, or of judging of future events, and regulating my conduct accordingly, were either of them just or solid. And, in a little time, I perceived, that I had no reason given me in Scripture, to expect the knowledge of my

own state, or of the state of others, or of any future events, by such means. I knew that the prophets and apostles had extraordinary revelations made to them, being divinely inspired to write the Holy Scriptures; but, vision and prophecy being now sealed up, (Dan. ix. 24.) and a wo being denounced upon the man that should add or diminish, (Rev. xxii. 18.) I concluded that we ought not to look for any *new revelation* of the mind of God, but to rest satisfied with what has been revealed already, in his word.

"I do not, however, reject *all* impressions of Scripture passages; provided it be nothing but Scripture truth that is thereby opened to the mind, and impressed on the heart. Some of the best times of my life have been through the means of a passage of Scripture. I remember, about twenty-two years ago, walking alone, in an agony of despair, my guilt appeared too great to be forgiven, and my propensities too strong to be overcome. I felt as if there were no hope for me, and that I must even go on and perish for ever! Here I paused . . . . . 'What! (thought I,) give up all hope, and plunge myself into the gulf of destruction!—How can I bear the thought?' My heart was ready to burst with anguish. I then thought of Job's resolution—'Though he slay me, yet will I trust in him.' 'And why (thought I,) may I not venture on Christ as a lost sinner, as well as Job did upon his God?' I wept . . . . . I prayed . . . . . I rolled my guilty and lost soul upon the Lord Jesus. Hope kindled in my breast. The tears of repentance flowed plenteously. My soul cleaved to Christ, as the helper of the helpless, and seemed united to him as by an indissoluble bond. My load of guilt was removed, and my evil propensities seemed to be slain. From this time I reckon I first began to be a Christian.

"Indeed, I did not formerly suspect that I had been carried away by a supposed *new revelation*; but, seeing my impressions came in the words of Scripture, thought it was only the old revelation applied afresh, by the Spirit of God. But, upon examination, I found myself mistaken; for, though the words of Scripture were the means of the impression, yet the meaning of those words, as they stood in the Bible, was lost in the ap-

plication. For instance: The meaning of Isa. xli. 10. as it stands in the Bible, compared with ver. 9. is, that *the true servants of God* have no reason to be dismayed, for that God will strengthen, help, and uphold *them* in all their afflictions: but, when that passage occurred to my mind, I concluded that God, had thereby revealed to *me*, that he was *my* God, and would uphold *me*, &c. But this was making it a new revelation, as much as if the impression had not been in the words of Scripture; because the meaning which it had before, and that which I put upon it, were totally distinct. It is a very different thing for God to promise to be the God of *his servants*, and his promising to be *my* God, or *your* God. It is very true, if I can prove myself to *be* a servant of God, borne down with fear and dismay, on account of the enemies of my soul, which I have to encounter, (as was the case with the children of Jacob there addressed,) then I should have just cause to conclude the promise to be mine; but if not, it is not the impression of such a promise that will prove my interest in it.

"Again: The meaning of Psa. l. 16. is, that *wicked men* (such as are described from ver. 17—22.) have no right to engage in teaching God's word; but it does not follow, from thence, that, because that passage was impressed upon my mind in going to prayer, I was a wicked man, and had no right to draw near to God, and take his name into my mouth. To suppose that God then revealed to me that I ought not to take his name into my lips, was making it a new revelation, and so adding to Scripture; for, except I bore the character there described, the passage speaks no such thing.

"Again: The meaning of Jer. ii. 24, is, that, let sinners be ever so set upon their lusts, there will come a time when they will be tamed and taken, either by the grace or the judgments of God. Now such a passage as this being impressed on my mind, while I was praying for the conversion of one that was unconverted, could afford me no just ground to conclude that God would ever convert such a person rather than another; for, supposing the passage to contain a promise that the persons there spoken of should sometime be stopped by the power of

divine grace, it would not follow that this should be the case *with the person for whose conversion I was concerned.*

"Once more: Such a passage as Jer. vii. 16, being impressed upon my mind, afforded me no just ground to conclude, that *they on whose behalf I was engaged in prayer* would never be converted; much less could it justify me in ceasing to pray for them; because, though there might be a particular reason why Jeremiah should not pray for *those* people, yet it did not follow, that the people for whom *I* prayed were in a similar situation, or that the same reason existed in the one case as in the other.

"I could record many more such examples. All I say, is, when the truth contained in any passage of Scripture is opened to the mind, and impressed upon the heart, this is Christian experience—this is the work of the Spirit; but it is not his work to make any *new revelation* to the soul, of things not proveable from Scripture, which is the case when he is supposed to reveal to us that we are the children of God, by suggesting some passage of Scripture to our minds, which expresses so much of some other person or persons, there spoken of.

"I have known many ill consequences arise from a dependence on such kind of impressions. Christians have been thereby led into error and misconduct. When they have been at a loss about the path of duty in any particular case, they have had such a passage as this suggested to them—'This is the way, walk ye in it,'—and have concluded that *that* way which they were thinking of at the time such a passage occurred to their minds, must be the way of duty, and so have followed it, but which has often proved to be the wrong way. From the same cause, I have known Christians thrown into the utmost confusion about their state. A young person was under a heavy affliction. She had this passage, (if I remember right,) at that time impressed upon her mind—'Set thine house in order, for thou shalt surely die'—from whence she concluded she should not recover. A few days after, these words occurred to her—'This sickness is not unto death, but for the glory of God.' From hence, she must naturally conclude that they could not both be true, nor both come from God: consequently, she must be thrown into

confusion about the other parts of her experience, and question whether all was not deception.

"But this is not the worst. I have known great numbers of persons, whose conduct gave full proof that they were unconverted men, who nevertheless, lived in hope of being saved at last, merely because some text of Scripture had been, at some part of their lives, impressed upon their minds. Indeed, I question if you could find one person in twenty, among those who have been accustomed to hear the gospel, but who could tell you that some passage of Scripture had been impressed upon their minds, and had given them comfort, at some period or other in their lives. It is thus that multitudes go down to hell with a lie in their right hand!

"Do not be alarmed my friend, as if all your experience would thus be undermined. Though you may have rested pretty much on such evidence, I trust you have much better to rest upon. For my own part, I have not been much in doubt, as to my soul's state, for these sixteen or eighteen years. The evidence on which I draw the favourable conclusion, is, a consciousness that I am on the Lord's side; that I love his character, his government, his gospel, his laws, his people; that, the more I know of them, the more I love them: and these are things to which God has promised salvation, all through the Bible.

"There have been many Scripture promises, as I said before, that have been sweet to my soul; but I am not used to make *those* promises mine any more than others. If I love Christ in sincerity, *all* the promises in the Bible, which relate to spiritual and eternal blessings, are mine; and it is upon the ground of what is promised in those which have never been particularly impressed upon the mind, that I build my hopes, as much as upon those that have: for I do not reckon a promise ever the more true, or ever the more made to me, because I have felt it. To make this plain:—A child is heir to an extensive orchard; when the fruit is ripe, he walks into it; he tastes of one tree, and another; some of the trees he likes better than others, because the fruit tastes sweeter; he calls that *his* tree, whereas they are *all* his, only all do not taste equally sweet, at the

same time, to his palate; perhaps, as he grows up, his taste may change a little, and then some which he thought light of will be preferred.

"I acknowledge, that to rest our hopes upon such evidence as I propose; that is, upon a consciousness of our being the subjects of those dispositions to which the Scriptures promise salvation, is not the way to be *always happy*. If we indulge in secret sin, or live in the neglect of known duty, or sink into a spirit of conformity to the world, or a spirit of Laodicean lukewarmness, or be careless as to a close walk with God, or attend on ordinances without desire after communion with him;—in either of these cases, we shall, in a great degree, lose our consciousness of love to God, and consequently live in fear and bondage. Indeed, it is better that we should live so, than to go about to persuade ourselves that all is well, and so settle upon our lees, in ungrounded security.* Though after all, it is not desirable to live in such bondage, and the way to be delivered from it, is, to abound in those means which tend to cherish our love to God; for *perfect love will cast out fear.*

*"Peace, in a spiritually decaying condition, is a soul-ruining security: better be under terror, on the account of surprisal into some sin, than be in peace under evident decays of spiritual life."

Owen's Meditations, p. 216.

"Look not that the Lord should so far countenance your declinings to a more fleshly careless state, as to smile upon you in such a state: God will not be an abettor to sin. Count upon it, that your grace and peace, your duty and comfort, will rise and fall together. Suspect those comforts that accompany you into the tents of wickedness, and forsake you not when you forsake your God"

Rev. Richard Alleine's Vindiciæ Pietatis, Part III. p. 299.

"It is as impossible, in the nature of things, that a holy and Christian hope should be kept alive, in its clearness and strength, in such circumstances, as it is to keep the light in the room, when the candle is put out; or to maintain the bright sunshine in the air, when the sun is gone down. Distant experiences, when darkened by present prevailing lust and corruption, will never keep alive a gracious confidence and assurance; but that sickens and decays upon it, as necessarily as a little child by repeated blows on the head with a hammer. Nor is it at all to be lamented, that persons doubt of their state in such circumstances; but, on the contrary, it is desirable, and every way best, that they should."

Edwards on the Affections, Part II. p. 82.

"I think the above remarks may be of use to you, and contain an answer to your request, respecting my sermon on Mark ix. 2.—'Son, be of good cheer,' &c.

"I am,

"Your affectionate pastor,

"A. FULLER."

Mr. Fuller's attention to his pastoral duties is manifested also, among other things, by the contents of a little book, found since his death, entitled, *Families who attend at the meeting, August*, 1788. It is added, "A review of these may assist me in praying and preaching." The members are specified by name, with a short account of each; their particular cases are recorded, and their families mentioned. A list is added, of those in the congregation whom he thought to be serious persons, or under concern about their souls. On viewing this book, we were forcibly reminded of the exhortation of the Wise Man, Prov. xxvii. 23.—"Be thou diligent to know the state of thy flocks"—(if such an application may be allowed,) as strikingly exemplified, in a spiritual sense, in Mr. F.'s conduct as a pastor, while he had leisure to attend to those duties without interruption. But, after he became engaged in the Mission, its concerns gradually grew to such a magnitude, as, in a great measure, to incapacitate him for the due discharge of his other duties; which was frequently matter of great concern to him. But what could he do? The demands of the Mission were imperious; the powers of man, both mental and corporeal, are limited; and though it may be truly said of him, that he "rejoiced in all his labours," yet his exertions proved greater than nature was able to sustain, and he sunk under them into a premature grave.

In short, it may be truly said, that his whole conduct was regulated by his favourite maxims—"Work while it is day."—"Whatsoever thy hand findeth to do, do it with all thy might."

It is well known, that, for several years, Mr. Fuller was accustomed to expound a portion of Scripture every Lord's day morning. He observed, that the Jews anciently used to *read*

Moses and the Prophets; that our Lord took the book, and *read* a section of Scripture, (Luke iv. 17.) and *expounded* it of himself; and this is said to have been the method of the primitive churches. He considered, that what came *directly* from the word of God, was most safe, and came with greater *authority*. He said, he found it advantageous to himself, and thought it was so to the people of his charge.

His highly respected friend, Mr. Toller, pastor of the Independent church at Kettering, began this practice about the same time, though without any previous intimation from either of them to the other; but, on conversing upon the subject some time afterwards, they discovered a striking coincidence of ideas as to the importance of it.

Mr. Fuller began an exposition of the Book of Psalms, on the 18th of April, 1790; and expounded in succession, Isaiah; Joel; Amos; Hosea; Micah; Nahum; Habakkuk; Zephaniah; Jeremiah; Lamentations; Daniel; Haggai; Zechariah; Malachi; Job; Genesis; Matthew; Luke; John; the Revelation; the Acts of the Apostles; the Epistle to the Romans; and the first Epistle to the Corinthians, as far as Chap. iv. 5.

Besides the above, he expounded the Proverbs of Solomon; but he did not commit to paper his ideas on this interesting portion of Scripture. Of all the other Expositions, he has left behind him copious notes; though as they are written in short hand, the advantage to be derived from them must be of very limited extent; as also from the outlines of upwards of 2000 Sermons, delivered to his own congregation, and repeated in many instances, to congregations in different parts of the country.

The general style and tenour of Mr. Fuller's preaching is pretty well known. Let it suffice to say here, that, as it was abroad, such it was at home. Its great and single object evidently was the glory of God in the advancement of his kingdom in the world, which included, and excited in him, the most earnest desires and endeavours for the good of souls.

In his annual addresses to his young friends, delivered on the first Sabbath in the year, he poured forth all his heart; or, as

the Apostle expresses himself, being *affectionately desirous* of them, he spake as one who was *willing to have imparted to them, not the gospel of God only, but also his own soul, because they were dear* unto him; exhorting and charging every one, as a father doth his children. And it has been observed, that though neither these exercises, nor his ordinary labours, were attended with all the good effects which his soul so ardently desired, yet they appeared to be remarkably blessed to many young people, who, when they came forward in a way of public profession, dated their first serious impressions from these occasions.

When the size of the town is considered, containing not more than 3242 inhabitants,* in which was a large Independent congregation, with a minister who is most deservedly popular, a congregation of Methodists, and, of late years, evangelical preaching in the church: I cannot consider it as an evidence of any defect in Mr. Fuller's preaching, that his stated hearers did not exceed a thousand; and this, though many came from adjacent villages.

In the exercise of church discipline he was remarkably faithful, and yet tender; and, though of a very decisive character, after having freely stated his own sentiments, he was always ready to listen to those of others; and even to yield up his own private judgment, in cases where he did not conceive the cause of righteousness and the honour of religion would be affected.

In his administration of the ordinances of baptism and of the Lord's supper, he was remarkably solemn and tender, and especially at the admission of members.

The last time he administered the Lord's supper, March 22, it will not soon be forgotten with what solemnity he spoke. Though his words were few, (he being very ill,) many of his friends were much affected, foreboding it would be the last time he would appear among them on such an occasion; as, indeed it proved. He seemed swallowed up in the thoughts

* Monthly Magazine, Jan. 1, 1816, p. 498.

of a crucified, risen, and exalted Redeemer; repeating those lines with peculiar emphasis,—

"Jesus is gone above the skies," &c.

He never seemed to be so much in his element, as when dwelling on the doctrine of the atonement. Like the Apostle Paul, he was determined to know nothing but Christ and him crucified. This doctrine rejoiced his own soul; and this he used to exhibit to others, as of the greatest importance; comprising all the salvation of a needy sinner, and all the desire of a new-born soul.

Justly and highly as the people prized his ministry, they showed their love to Christ, in parting with him very frequently, for the good of others, especially of the Heathen afar off; while the same motive alone induced him so often to leave his beloved family and friends, whose welfare he so tenderly regarded, and in whose society he was always happy.

Had Mr. Fuller's life been protracted to ever so great a length, he could never have put in execution all the plans he would have laid for attaining his ultimate end; since, as fast as some of his labours had been accomplished, his active mind would have been devising fresh measures for advancing the divine glory, and extending the kingdom of Christ. As it was, he certainly did more for God than most good men could have effected in a life longer by twenty years. And, while others admired his zeal and activity, he kept a constant watch over his own heart, and was perpetually applying to himself the divine interrogation—*Did ye do it unto me?* None who knew him could doubt the singleness and purity of his intention; but with him it was a very small thing to be judged of man's judgment: he well knew, that he that judgeth is the Lord. Though conscious of integrity, (of which I never saw a stronger evidence in any man of my acquaintance,) yet, conscious also, to himself, of unnumbered defects, he cast himself into the arms of the omnipotent Saviour, and died, as he had long lived —"Looking for the mercy of our Lord Jesus Christ unto eternal life."

Thus may I also live and die, O God my Saviour! Amen!

The following Inscription is copied from a Tablet erected by the church and congregation:—

IN MEMORY OF THEIR REVERED AND BELOVED PASTOR,
THE REVEREND ANDREW FULLER,
THE CHURCH AND CONGREGATION HAVE ERECTED THIS TABLET.

HIS ARDENT PIETY,
THE STRENGTH AND SOUNDNESS OF HIS JUDGMENT,
HIS INTIMATE KNOWLEDGE OF THE HUMAN HEART,
AND HIS PROFOUND ACQUAINTANCE WITH THE SCRIPTURES, EMINENTLY QUALIFIED HIM FOR THE MINISTERIAL OFFICE, WHICH HE SUSTAINED AMONGST THEM THIRTY-TWO YEARS. THE FORCE AND ORIGINALITY OF HIS GENIUS, AIDED BY UNDAUNTED FIRMNESS,
RAISED HIM FROM OBSCURITY
TO HIGH DISTINCTION IN THE RELIGIOUS WORLD.
BY THE WISDOM OF HIS PLANS,
AND BY HIS UNWEARIED DILIGENCE IN EXECUTING THEM,
HE RENDERED THE MOST IMPORTANT SERVICES
TO THE BAPTIST MISSIONARY SOCIETY;
OF WHICH HE WAS THE SECRETARY FROM ITS COMMENCEMENT, AND TO THE PROSPERITY OF WHICH
HE DEVOTED HIS LIFE.
IN ADDITION TO HIS OTHER LABOURS,
HIS WRITINGS ARE NUMEROUS AND CELEBRATED.
HE DIED MAY 7, 1815, AGED 61.

N. B. The papers ascribed to Mr. Fuller in the different Magazines and Periodical Publications referred to in the catalogue of his works, is thought not to be correct.

*** The printing having been commenced in the middle of this volume, in consequence of the first part of the copy not coming to hand in season, the public may observe some want of taste in the arrangement of the chapters, &c. &c.

DATE DUE

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MAY 2 3 1986			
GAYLORD			PRINTED IN U.S.A.